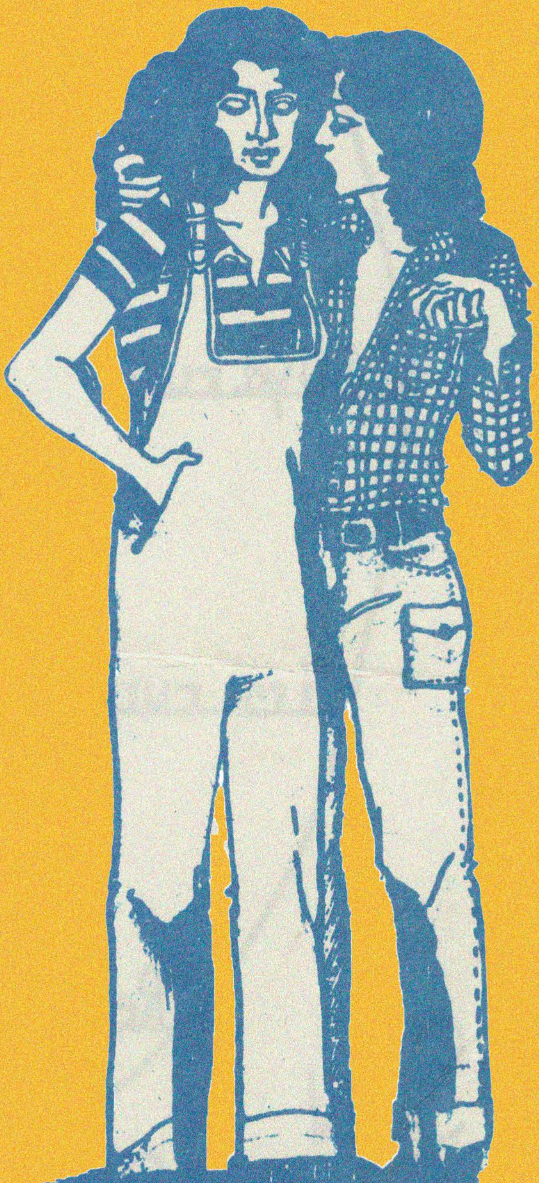
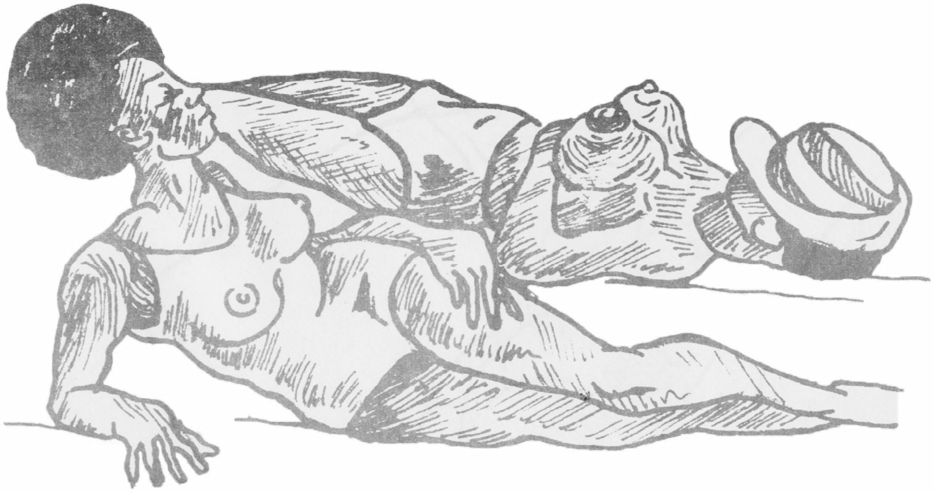
Fugitive Materials Catalog 2: The Birth of a Gay Network



FUGITIVE MATERIALS



Fugitive Materials Catalog #2
The Birth of A Gay Network: Lesbian-Feminist Political Organizing and Social Life, 1970s-80s

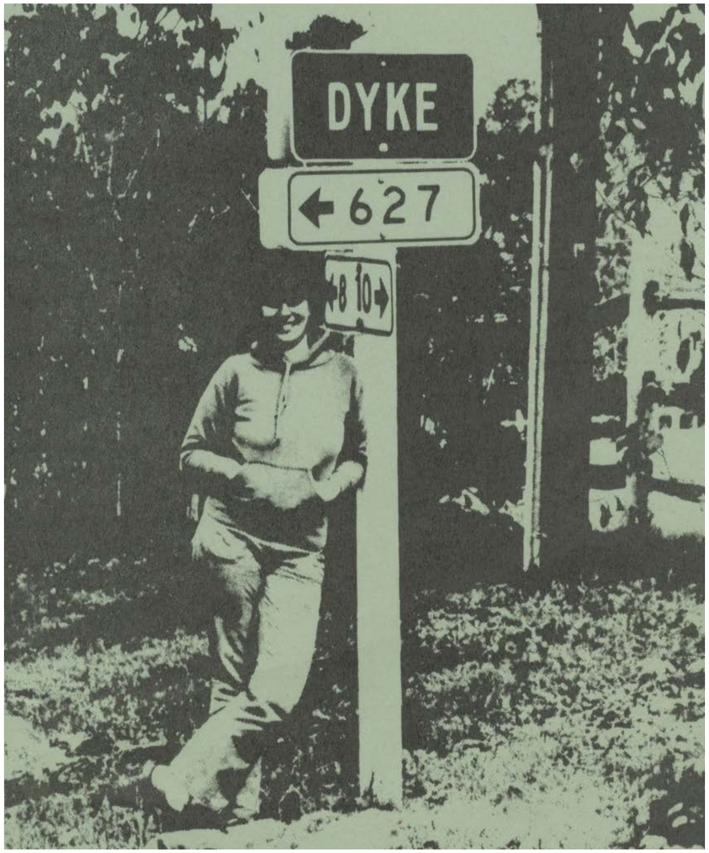
Fugitive Materials is proud to present Catalog #2: The Birth of A Gay Network. The catalog traces the material histories of radical lesbian organizing in the 1970s and ‘80s and the cohering and diverging of various strands of lesbian-feminist theory, politics, culture, and social life, including early-70s New York queer organizing; lesbian communal movements; early lesbian-feminist publishing; feminist bookstores and restaurants, and more.

This catalog includes significant collections of important early queer organizing by Lesbian Feminist Liberation (item no. 7) and the Gay Activists Alliance (item no. 6); an archive of feminist anti-war organizing (item no. 23); artifacts of the lesbian-feminist bookstore movement (nos. 33-49); feminist self-defense ephemera (item nos. 50-53); feminist theater and performance (item nos. 94-102); communes and eco-feminisms (item nos. 54-64); and incredible sex-positive Black feminisms such as nos. 17 and 20.

We want to provide special thanks to Judith DeMaris “Maris” Hearn, whose life and work as a reader, typesetter, designer and organizer provided the originating structure of this catalog. We have gathered ephemera and periodicals recording the social life, political organizing, and broader milieu of radical feminist lives in the 1970s and ‘80s, and we hope for this catalog to elucidate these important and underdocumented histories.

Please email info@fugitivematerials.com with any questions.

ESBIAN FEMINIS
LIBERATION 73



Founded in 2020, Fugitive Materials is committed to the preservation of radical, lesser-known, and alternative histories, and to the disruption of informational privilege through archiving, publishing, and bookselling.

We organize, catalog, and place archives with universities and museums, and sell rare books, ephemera, and primary-source materials tracing global cultures of resistance: the detritus of radical social movements, queer histories, counterculture, pedagogy, urbanism, uprisings, and art.

As members of the Antiquarian Booksellers' Association of America (ABAA), we buy and sell books, periodicals and ephemera and locate rare and out-of-print publications. We have a deep inventory that has not yet been made available on our website, so please don't hesitate to let us know if there are specific subjects you're looking to build on or artifacts for which you're searching within our broader specialties. We welcome visitors and are open by appointment.

Terms: All items subject to prior sale. Payment may be made via credit card, PayPal, check, or wire transfer. Institutions may be billed accordingly. Shipping is additional and will be billed at cost. Returns will be accepted for any reason within a week of receipt. Please provide advance notice of the return. All books and ephemera are graded to general antiquarian guidelines, with fine being our highest grade.

Fugitive Materials
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Brooklyn, New York 11216
www.fugitivematerials.com
info@fugitivematerials.com
917-239-1385

Fugitive Materials Catalog #2
Table of contents

The Birth of a Gay Network

1. Christopher Street Liberation Day: March & Gay-In ... **$250**
2. Gay Candlelight Walk and Community Meal **$450**
3. Menu for Mother Courage Restaurant .... **SOLD**
4. Older Lesbian Energy (OLE) Collection .... **SOLD**
5. Gay Revolution Networker [Three Issues] **$1250**
6. The Gay Activists Alliance Collection, 1971-1972 ...... **$2500**
7. The Lesbian Feminist Liberation Collection .... **SOLD**
8. Gay Women Dance at Earl Hall, Columbia University **$250**

Queer Community Spaces & Resource Sharing

9. Gay Women's Alternative Schedules [1974, 1979-81] .. **$350**
10. Women's Center Newsletter, Summer 1973 .... **$350**
11. Wanted: Please send what you can / support the N.Y. Women's Center! .... **SOLD**
12. "Hello... Lesbian Switchboard!" .... **SOLD**
13. Gala Gay Bake Sale: A Benefit for Gay Switchboard **$250**
14. Our Mothers' Mothers: Canadian Sisterhood .... **SOLD**
15. LifeSpace [original holograph flyer] [The Bronx] **$250**

Anti-War, Anti-Nuclear, and Third World Women's Struggle

16. Kitchen Table: Women of Color Press .... **SOLD**
17. Echo of Sappho, Nos. 1, 3-4 [Black, working-class] .. **SOLD**
18. Salir a La Luz Cómo Lesbianas de Color .... **SOLD**
19. The Other Black Woman / The Committee for the Visibility of the Other Black Woman: Black Lesbians .... **SOLD**
20. March Against Media Arrogance 1979 [sex positive, Black Marxist feminism] **$350**
21. Top Ranking: A Collection of Articles on Racism and Classism in the Lesbian Community .... **SOLD**
22. Women of All Red Nations: W.A.R.N. Report II .... **SOLD**
23. The Women's Pentagon Action Archive [anti-war, anti-nuclear, eco-feminism, prisons] .... **SOLD**
24. Dykes Opposed to Nuclear Technology .... **SOLD**
25. Eight Women [New York Radical Feminists] .... **SOLD**

Feminist Political Theory

26. Women's Liberation [envelope & article collection] **$250**
27. Feminist Revolution **$100**
28. Redstockings Disclosed Gloria Steinhem's CIA **$350**
29. Notes from the Third Year: Women's Liberation **$100**
30. Uses of the Erotic: The Erotic as Power .... **SOLD**
31. The Meaning of Our Love for Women Is What We Have Constantly to Expand .... **SOLD**
32. Feminismo Primero: un ensayo sobre separatismo lesbiano / Feminism First: An Essay on Lesbian Separatism **SOLD**

Lesbian Bookstores, Printing, and Publishing

33. Labyris Books Benefit Poetry Series **$350**
34. Djuna Books: Catalogue of Books and Records ...... **SOLD**
35. Djuna Books: Celebrate Our Third Birthday **$150**
36. Djuna Books: The Village Bookstore for Women **$150**
37. [Womanbooks] Reading, Writing, and Rhythm .... **SOLD**
38. Womanbooks: A Bookstore for Women **$150**
39. First Things First: Books for Women - 1975-1976 ...... **$250**
40. Tigris-Euphrates: A Feminist Bookstore **$150**
41. The Feminist Press, 1974-1975 .... **$125**
42. The Future is Female [Labyris Books] ....**SOLD**
43. We Are Living In Alternative Times **$50**
44. Iowa City Women's Press [promotional pamphlet] **$25**
45. Les Tresors de la Femmes Wimmin's Emporium **$150**
46. Silkwood Books [Rochester feminist bookstore] **$75**
47. The Political Palate: A Feminist Vegetarian Cookbook [signed and inscribed by entire collective] .... **SOLD**
48. Bloodroot [poster] .... **SOLD**
49. Bloodroot [bookmark] **$20**

Self-Defense

50. Women's Center Karate Club .... **SOLD**
51. Women in the Martial Arts [working draft] **$150**
52. How to Prevent Rape .... **SOLD**
53. Men, Boys & Violence: A Talk by Andrea Dworkin **$150**

Communes & Eco-feminism

54. Lavender Hill Womyn's Retreat [pamphlet] .... **SOLD**
55. A Woman's Place [pamphlet] **$50**

56. Thank-you! To the Women's Community	**SOLD**
57. Tea Dance: A Benefit for A Woman's Place	**SOLD**
58. WHO Farm Needs Your Support to Survive: Women on Land	**SOLD**
59. Life on A Rural Commune: A Lesbian Perspective	**SOLD**
60. W.E.B. Newsletter Nos. 1-2 [with] subscription flyer [early eco-feminism]	**SOLD**
61. Lesbians on Land [broadside]	**SOLD**
62. Build a Women's Community [feminist squatters]	**SOLD**
63. Country Lesbians: The Story of the Womanshare Collective [first edition]	**SOLD**
64. "The La Luz Journal" by Juana Maria Paz	**SOLD**

Lesbian History & Mythology

65. Sourcream [feminist comics]	**SOLD**
66. Lesbian Images in Photography, 1850-1980: A Slide Presentation by JEB	**SOLD**
67. The Image of the Lesbian: A Slide Show of Lesbian Herstory [paste-up]	**SOLD**
68. Lesbian Sexual Imagery in the Fine Arts [Tee Corinne, fundraiser for A Woman's Place]	**SOLD**
69. New York Women's School: Fall 1974	**SOLD**
70. Lesbian Hoboes: Their Lives and Times	**$250**
71. Calafia, The Black Amazon Queen of California	**SOLD**
72. Sappha of Lesbos	**SOLD**
73. Diana of Ephesus, the Many-Breasted...	**$150**
74. Ripening; Dreaming; Awakening: An Almanac of Lesbian Lore and Vision [three volumes, complete]	**SOLD**
75. Sleeping Beauty: A Lesbian Fairy Tale	**SOLD**

Feminist and Lesbian Poetry & Literature

76. Women of the Hour: Cosmic Feminist Poetry [bilingual feminist poetry pamphlet]	**SOLD**
77. The Muse of the Violets	**SOLD**
78. Edward the Dyke	**SOLD**
79. Yerba Buena	**SOLD**
80. Black Lesbians: An Annotated Bibliography	**SOLD**
81. Rainbow Snake	**SOLD**
82. A Women's Poetry Reading	**$125**
83. Watch Out, Brother, I'm Here! A Book of Women's Liberation Poems	**SOLD**
84. Meditations On The Rainbow	**SOLD**
85. Riverfinger Women [signed association copy]	**SOLD**
86. A Woman is Talking to Death [signed]	**SOLD**

Lesbian and Feminist Periodicals & Journals

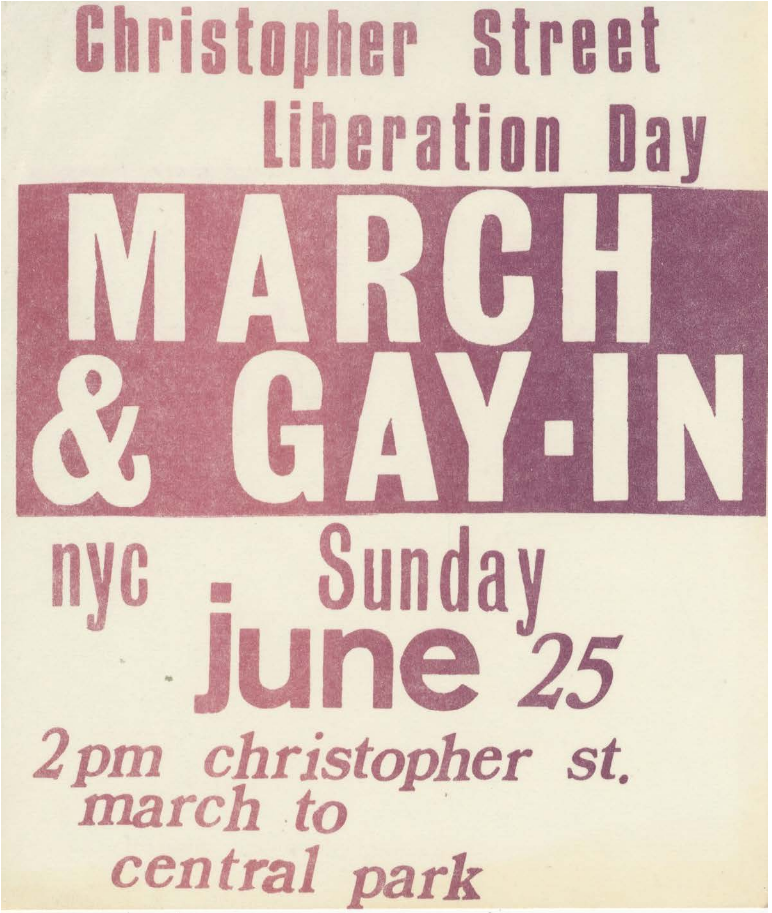
87. Amazon Quarterly: A Lesbian-Feminist Arts Journal [complete run]	**SOLD**
88. Conditions: a magazine of writing by women with an emphasis on writing by lesbians, Nos. 1-17 [complete run]	**$350**
89. The Udder Side / COWRIE, Nos. 1-3	**$350**
90. Lesbian Ethics, Vol. 1, Nos. 1-3	**$100**
91. Better Homes and Dykes [sex positive feminisms]	**SOLD**
92. Feminary: A Feminist Journal for the South Emphasizing Lesbian Visions [7 consecutive issues, 1978-1981]	**SOLD**
93. Common Lives/Lesbian Lives: A Lesbian Feminist Quarterly, Nos. 1-28	**SOLD**

Feminist and queer performance

94. Women's Experimental Theatre Collection	**$250**
95. The Women's Street Theater: This Is a Cranky...or Rather, It CAN Be a Cranky	**$250**
96. The faggotsubway in revolution rhinestone ritual	**$100**
97. Jean Allen in White Gloves	**$75**
98. Four Flyers from Medusa's Revenge [experimental lesbian of color theater]	**SOLD**
99. Women's One World Festival Collection [women's theater and performance]	**SOLD**
100. New York Women's Music Collection	**$950**
101. The Michigan Womyn's Music Festival Collection	**$450**
102. Open Letter to the North Star Fund From Independent Grassroots Lesbian Artists Re: the "Lesbian Cultural Festival"	**$75**

Come!

103. Green Mountain Dyke News, Vol. 1, No. 1	**SOLD**
104. Come!Unity Press	**SOLD**


Christopher Street
Liberation Day
MARCH
& GAY-IN
nyc Sunday
june 25
2pm christopher st.
march to
central park

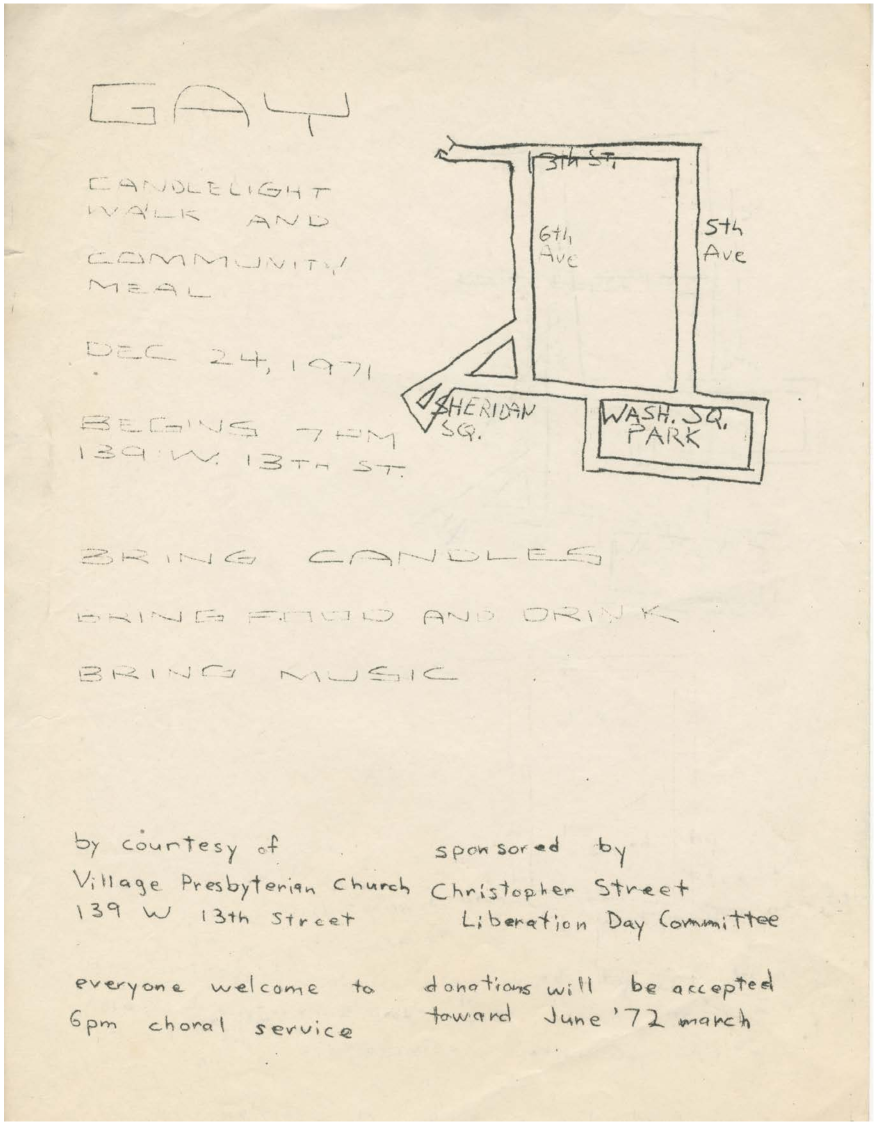
1. Christopher Street Liberation Day: March & Gay-In

New York: np, [1972]. Offset in mulberry on white. 4 ¼ x 5 in. Very good.

Original handbill for the third Christopher Street Liberation Day march, the original name for what is now the New York Pride March, commemorating the Stonewall Uprising in 1969.

A rare artifact from the early history of post-Stonewall queer activism, and the origins of what is now the most widely celebrated gay holiday.

$250


13th ST
6th Ave
5th Ave
SHERIDAN SQ.
WASH. SQ. PARK

GAY

CANDLELIGHT
WALK AND
COMMUNITY
MEAL

DEC 24, 1971

BEGINS 7PM
139 W. 13TH ST.

BRING CANDLES

BRING FOOD AND DRINK

BRING MUSIC

by courtesy of
Village Presbyterian Church
139 W 13th Street

sponsored by
Christopher Street
Liberation Day Committee

everyone welcome to
6pm choral service

donations will be accepted
toward June '72 march

2. Gay Candlelight Walk and Community Meal

New York: Christopher Street Liberation Day Committee, 1971. Mimeograph. 8 1/2 x 11 in. Small closed tear to left edge; else near fine.

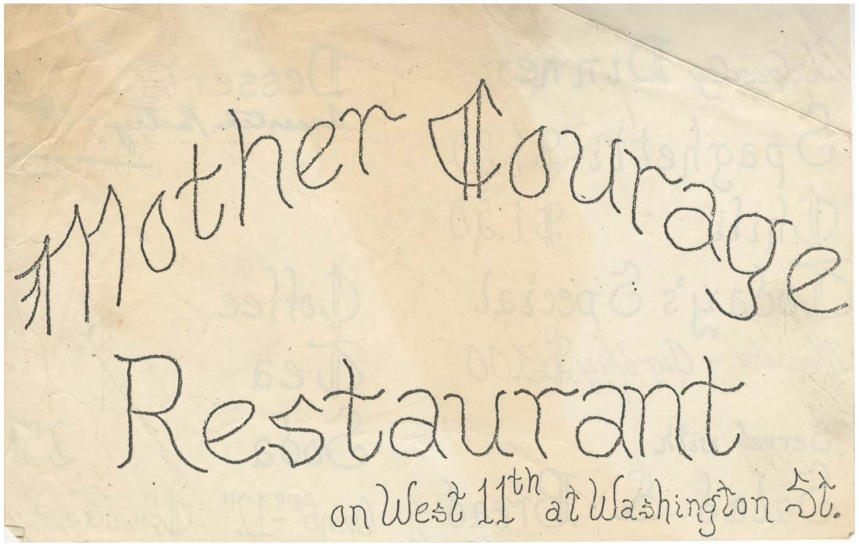
Flyer for a Chrismas Eve gay candlelight walk and community meal, organized by the Christopher Street Liberation Day Committee.

The Christopher Street Liberation Day Committee formed in 1970 to plan a commemorative event for the anniversary of the Stonewall riots; the result of these efforts was the first gay pride march. On this flyer, the organization mentions that they will be accepting donations towards the 1972 march.

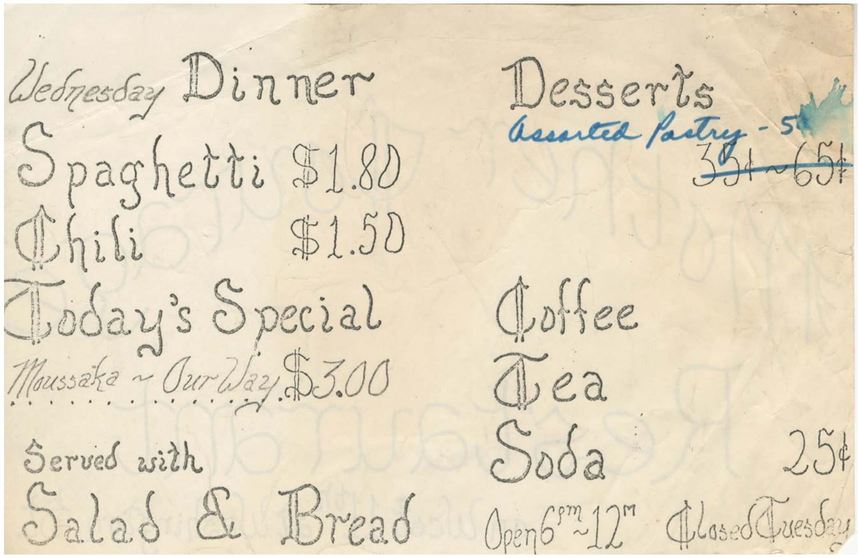
This flyer evidences the Committee planning events beyond the annual march and working to connect gay people with their chosen families during an often difficult and isolating time of year for queer people. Also of note is the connection with the Village Presbyterian Church, demonstrating both the radical inclinations of some downtown churches and how an early gay liberation organization established connections with other civic organizations in the neighborhood.

We are unable to locate any other records of this event just two years after the Stonewall uprising.

$450



Mother Courage
Restaurant
on West 11th at Washington St.



Wednesday Dinner
Spaghetti $1.80
Chili $1.50
Today's Special
Moussaka ~ Our Way $3.00

Served with
Salad & Bread

Desserts
Assorted Pastry - 5
~~35¢ ~ 65¢~~

Coffee
Tea
Soda 25¢

Open 6pm ~ 12m Closed Tuesday

3. Menu for Mother Courage Restaurant [first feminist restaurant]

New York: Mother Courage Restaurant, ca. 1972. Single sheet, 5 ½ x 8 ½ in. Mimeograph to recto and verso from holograph. Holograph annotation to verso. Very good.

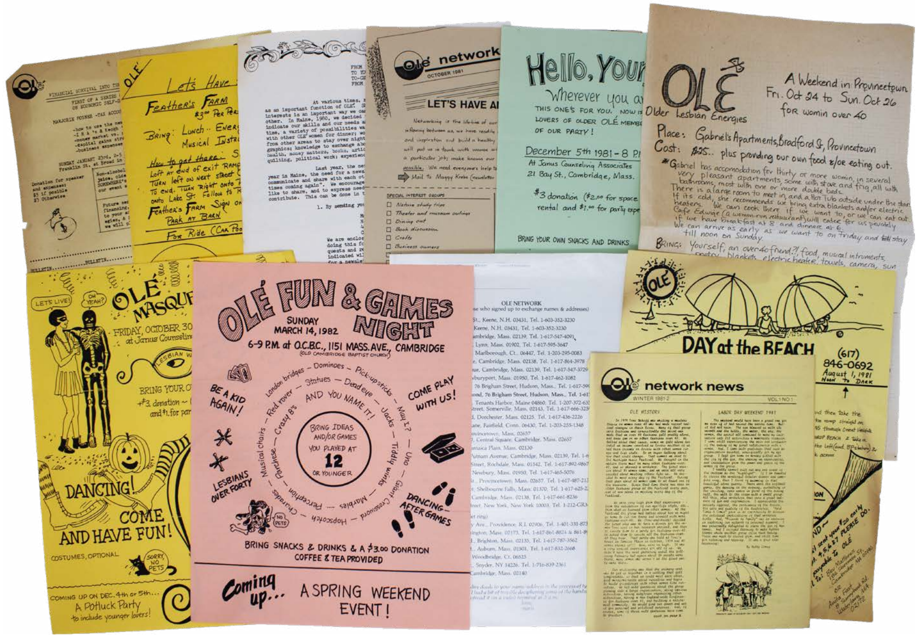
The scarce menu for Mother Courage, widely considered the first feminist restaurant in the United States, with holograph.

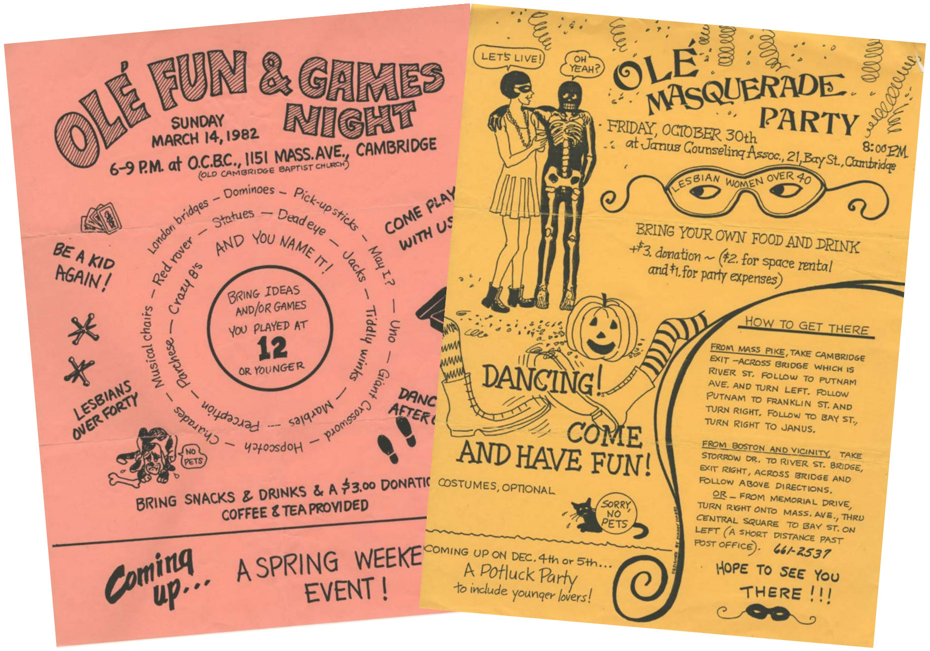
Founded by Dolores Alexander and Jill Ward, Mother Courage served up simple meals to feminists in New York City from 1972-1977. Before founding Mother Courage, Alexander was the Executive Director of the National Organization for Women (NOW). She resigned during what she described as a "lesbian purge" of the leadership of the organization; others, including Rita Mae Brown, were also expelled for their lesbianism during this period. Alexander later founded Women Against Pornography, and held leadership positions in New York Radical Feminists and the National Association for Repeal of Abortion Laws (NARAL).

During its five years run, Mother Courage regularly hosted luminaries of the lesbian politival vanguard and artistic avant-garde, including Audre Lorde, Jean O'Leary, Maxine Feldman, and Susan Brownmiller. The service at the restaurant inverted typical sexist norms: women sampled the wine and the check was placed equidistant between diners. It has been renowned as one of the few places where women from various, sometimes opposing, groups of the women's movement congregated and socialized.

We find no record of Mother Courage in institutional holdings outside of Dolores Alexander's papers. A rare document of early lesbian-feminist spaces from the origins of the feminist restaurant movement.

SOLD





OLÉ FUN & GAMES NIGHT

SUNDAY
MARCH 14, 1982
6-9 P.M. at O.C.B.C., 1151 MASS. AVE., CAMBRIDGE
(OLD CAMBRIDGE BAPTIST CHURCH)

BE A KID AGAIN!

COME PLAY WITH US

London bridges – Dominoes – Pick-up sticks – May I? – Uno – Giant Crossword – Hopscotch – Charades – Musical chairs –

Statues – Deadeye – Jacks – Tiddly winks – Marbles — Perception – Parchese – Crazy 8's – Red rover –

AND YOU NAME IT!

BRING IDEAS AND/OR GAMES YOU PLAYED AT 12 OR YOUNGER

LESBIANS OVER FORTY

NO PETS

DANC
AFTER

BRING SNACKS & DRINKS & A $3.00 DONATI
COFFEE & TEA PROVIDED

Coming up... A SPRING WEEKE
EVENT!

LET'S LIVE!

OH YEAH?

OLÉ MASQUERADE PARTY

FRIDAY, OCTOBER 30th
at Janus Counseling Assoc., 21, Bay St., Cambridge
8:00 PM

LESBIAN WOMEN OVER 40

BRING YOUR OWN FOOD AND DRINK
+$3. donation ~ ($2. for space rental and $1. for party expenses)

DANCING!

COME AND HAVE FUN!

COSTUMES, OPTIONAL

SORRY, NO PETS

HOW TO GET THERE

FROM MASS PIKE, TAKE CAMBRIDGE EXIT –ACROSS BRIDGE WHICH IS RIVER ST. FOLLOW TO PUTNAM AVE. AND TURN LEFT. FOLLOW PUTNAM TO FRANKLIN ST. AND TURN RIGHT. FOLLOW TO BAY ST., TURN RIGHT TO JANUS.

FROM BOSTON AND VICINITY, TAKE STORROW DR. TO RIVER ST. BRIDGE, EXIT RIGHT, ACROSS BRIDGE AND FOLLOW ABOVE DIRECTIONS.
OR – FROM MEMORIAL DRIVE, TURN RIGHT ONTO MASS. AVE., THRU CENTRAL SQUARE TO BAY ST. ON LEFT (A SHORT DISTANCE PAST POST OFFICE). 661-2537

HOPE TO SEE YOU THERE!!!

COMING UP ON DEC. 4th or 5th...
A Potluck Party
to include younger lovers!

DESIGNED BY MAGGY MAERS

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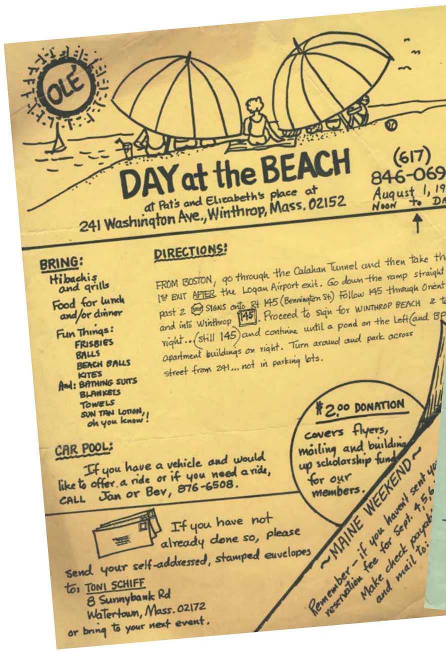
4. Older Lesbian Energy (OLE) Collection

Massachusetts / Maine: OLE, early 1980s. 11 total flyers and documents. Various sizes, 7 x 8 ½ to 8 ½ x 14 in. Some wear and toning, with chips to a few of the fliers. Overall very good.

Eleven flyers and documents from OLE (Older Lesbian Energy), a social organization for lesbian women over age 40. The Collection includes a list of members, various flyers for events, and the first issue of the Ole Network News.

Founded in 1980 by Toni Schiff and Anita Fast, OLE grew out of Schiff's 1979 master's thesis in Feminist Therapy, "The Development of a Radical Lifestyle in Mid-Life." Schiff interviewed a number of middle-aged lesbians, many of whom described feelings of isolation and loneliness. Following the completion of her thesis in 1979, Schiff invited these women and their friends to her home for a dinner party, and organized more social events, including the first of the group's annual Labor Day Weekend retreat at Blueberry Cove campground in Tenants Harbor, Maine. It was during this retreat that the group formalized and took the name OLE, coined by member Ruth Lacasse. The organization would grow to include nearly 200 members.



DAY at the BEACH
at Pat's and Elizabeth's place at
241 Washington Ave., Winthrop, Mass. 02152
(617)
846-0692
August 1, 1981
NOON to DARK

BRING:
Hibachis and grills
Food for lunch and/or dinner
Fun Things:
FRISBIES
BALLS
BEACH BALLS
KITES
And: BATHING SUITS
BLANKETS
TOWELS
SUN TAN LOTION, oh you know!

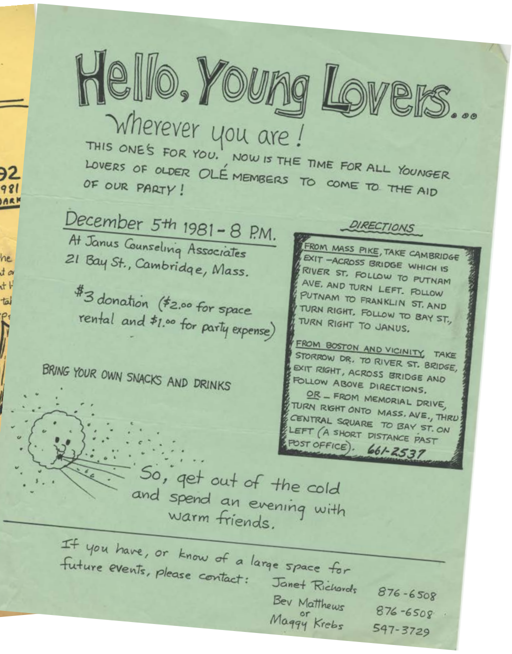
DIRECTIONS:
FROM BOSTON, go through the Calahan Tunnel and then take the 1st EXIT AFTER the Logan Airport exit. Go down the ramp straight o past 2 STOP SIGNS onto Rt 145 (Bennington St.) Follow 145 through Orient H and into Winthrop 145. Proceed to sign for WINTHROP BEACH & ta right.. (still 145) and continue until a pond on the Left (and BP apartment buildings on right. Turn around and park across street from 241... not in parking lots.

CAR POOL:
If you have a vehicle and would like to offer a ride or if you need a ride, CALL Jan or Bev, 876-6508.

$2.00 DONATION
covers flyers, mailing and building up scholarship fund for our members.

If you have not already done so, please send your self-addressed, stamped envelopes to: TONI SCHIFF
8 Sunnybank Rd
Watertown, Mass. 02172
or bring to your next event.

~MAINE WEEKEND~
Remember – if you haven't sent yo reservation fee for Sept. 4, 5, 6 Make check payab and mail to:



Hello, Young Lovers...
Wherever you are!
THIS ONE'S FOR YOU. NOW IS THE TIME FOR ALL YOUNGER LOVERS OF OLDER OLÉ MEMBERS TO COME TO THE AID OF OUR PARTY!

December 5th 1981 – 8 P.M.
At Janus Counseling Associates
21 Bay St., Cambridge, Mass.

$3 donation ($2.00 for space rental and $1.00 for party expense)

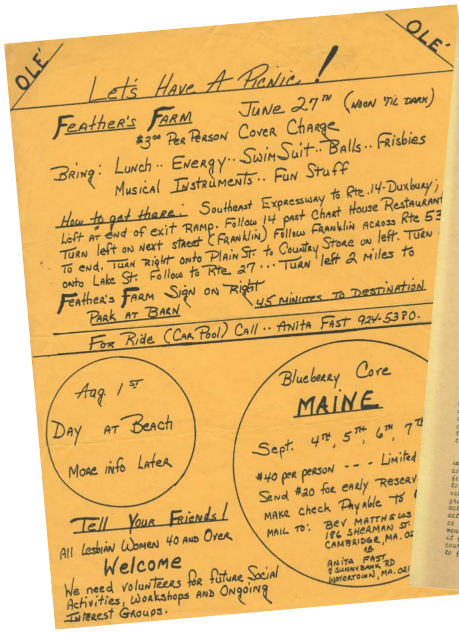
BRING YOUR OWN SNACKS AND DRINKS

DIRECTIONS
FROM MASS PIKE, TAKE CAMBRIDGE EXIT – ACROSS BRIDGE WHICH IS RIVER ST. FOLLOW TO PUTNAM AVE. AND TURN LEFT. FOLLOW PUTNAM TO FRANKLIN ST. AND TURN RIGHT. FOLLOW TO BAY ST., TURN RIGHT TO JANUS.
FROM BOSTON AND VICINITY, TAKE STORROW DR. TO RIVER ST. BRIDGE, EXIT RIGHT, ACROSS BRIDGE AND FOLLOW ABOVE DIRECTIONS.
OR – FROM MEMORIAL DRIVE, TURN RIGHT ONTO MASS. AVE., THRU CENTRAL SQUARE TO BAY ST. ON LEFT (A SHORT DISTANCE PAST POST OFFICE). 661-2537

So, get out of the cold and spend an evening with warm friends.

If you have, or know of a large space for future events, please contact:

Janet Richards	876-6508
Bev Matthews or	876-6508
Maggy Krebs	547-3729

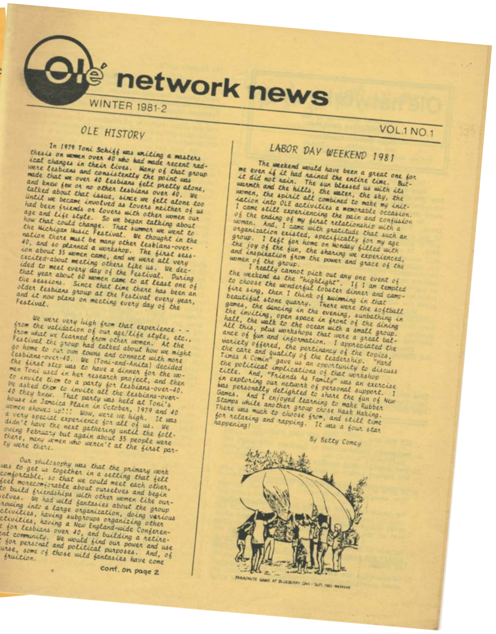


OLÉ OLÉ
Let's Have A Picnic!
Feather's Farm June 27th (NOON 'TIL DARK)
$3.00 Per Person Cover Charge
Bring: Lunch.. Energy.. Swim Suit.. Balls.. Frisbies
Musical Instruments.. Fun Stuff
How to get there: Southeast Expressway to Rte. 14 - Duxbury; Left at end of exit Ramp. Follow 14 past Chart House Restaurant Turn left on next street (Franklin) Follow Franklin across Rte 53 To end. Turn Right onto Plain St. to Country Store on left. Turn left 2 miles to onto Lake St. Follow to Rte 27... Turn Feather's Farm Sign on Right
Park at Barn
45 minutes to destination
For Ride (Car Pool) Call.. Anita Fast 924-5380.

Aug. 1st
Day at Beach
More info Later

Blueberry Cove
MAINE
Sept. 4th, 5th, 6th, 7th
$40 per person - - - Limited
Send $20 for early Reserv
make check Payable to
Mail to: Bev Matthews
186 Sherman St.
Cambridge, MA. 02
or
Anita Fast
8 Sunnybank Rd
Watertown, MA. 02

Tell Your Friends!
All Lesbian Women 40 and Over
Welcome
We need volunteers for future Social Activities, Workshops and Ongoing Interest Groups.



olé network news
WINTER 1981-2
VOL.1 NO.1

OLE HISTORY

In 1979 Toni Schiff was writing a masters thesis on women over 40 who had made recent radical changes in their lives. Many of that group were lesbians and consistently the point was made that we over 40 lesbians felt pretty alone, and knew few or no other lesbians over 40. We talked about that issue, since we felt alone too Until we became involved as lovers neither of us had been friends or lovers with other women our age and life style. So we began talking about how that could change. That summer we went to the Michigan Music Festival. We thought in the nation there must be many other lesbians-over-40, and so planned a workshop. The first session about 35 women came, and we were all very excited about meeting others like us. We decided to meet every day of the Festival. During that year about 60 women came to at least one of the sessions. Since that time there has been an older lesbians group at the Festival every year, and it now plans on meeting every day of the Festival.

We were very high from that experience - - from the validation of our age/life style, etc., from what we learned from other women. At the Festival the group had talked about how we might go home to our own towns and connect with more lesbians-over-40. We (Toni-and-Anita) decided the first step was to have a dinner for the women Toni used in her research project, and then to invite them to a party for lesbians-over-40. We asked them to invite all the lesbians-over-40 they knew. That party was held at Toni's house in Jamaica Plain in October, 1979 and 40 women showed up!!! Wow, were we high. It was a very special experience for all of us. We didn't have the next gathering until the following February but again about 35 people were there, many women who weren't at the first party were there.

Our philosophy was that the primary work was to get us together in a setting that felt comfortable, so that we could meet each other, feel more comfortable about ourselves and begin to build friendships with other women like ourselves. We had wild fantasies about the group growing into a large organization, doing various activities, having subgroups organizing other activities, having a New England-wide Conference for lesbians over 40, and building a retirement community. We would find our power and use it for personal and political purposes. And, of course, some of those wild fantasies have come to fruition.

cont. on page 2

LABOR DAY WEEKEND 1981

The weekend would have been a great one for me even if it had rained the entire time. But it did not rain. The sun blessed us with its warmth and the hills, the water, the sky, the women, the spirit all combined to make my initiation into OLE activities a memorable occasion. I came still experiencing the pain and confusion of the ending of my first relationship with a woman. And, I came with gratitude that such an organization existed, specifically for my age group. I left for home on Monday filled with the joy of the fun, the sharing we experienced, and inspiration from the power and grace of the women of the group.

I really cannot pick out any one event of the weekend as the "highlight". If I am tempted to choose the wonderful lobster dinner and campfire sing, then I think of swimming in that beautiful stone quarry. There were the softball games, the dancing in the evening, sunbathing in the inviting, open space in front of the dining hall, the walk to the ocean with a small group. All this, plus workshops that were a great balance of fun and information. I appreciated the variety offered, the pertinancy of the topics, the care and quality of the leadership. "Hard Times A Comin" gave us an opportunity to discuss the political implications of that workshop title. And, "Friends As Family" was an exercise in exploring our network of personal support. I was personally delighted to share the fun of New Games. And I enjoyed learning to make Rubber Stamps while another group chose Mask Making. There was much to choose from, and still time for relaxing and rapping. It was a four star happening!

By Betty Comey

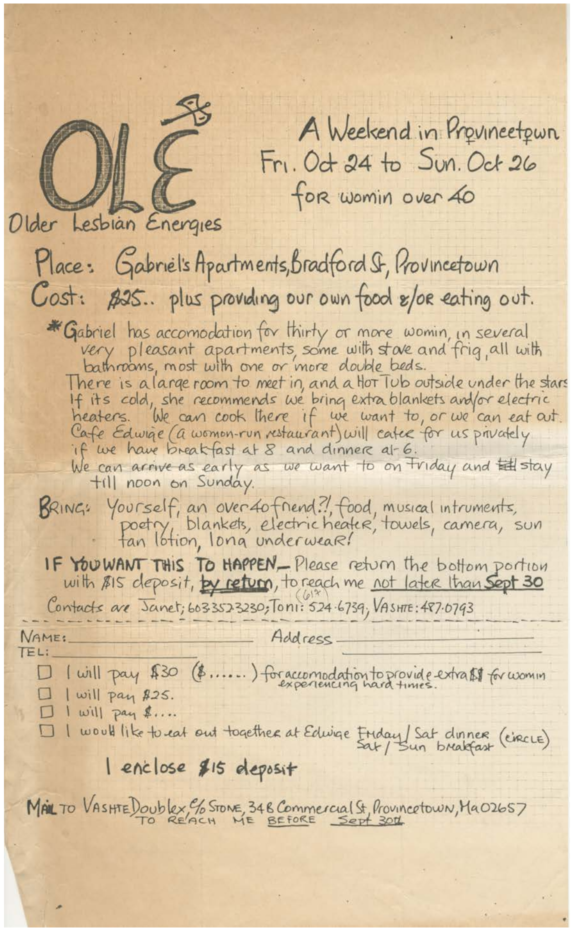
PARACHUTE GAME AT BLUEBERRY COVE – SEPT. 1981 – WEEKEND

Notably, this collection includes a list of members in Ole, "typeset with lesbian love" by the political organizer and typesetter Maris Hearn - a critical document reflecting the spadework essential to organizing.

We locate no examples of OLE materials in OCLC as of October 2024, though we are able to locate records in the Joyce Crowder Archive at The History Project, an independent queer archive in the Boston area.

Scarce documentation of middle-aged lesbian organizing dedicated to mutual support, resource sharing, and the building of networks of care and socializing for queer elders.

SOLD



OLÉ
Older Lesbian Energies

A Weekend in Provincetown
Fri. Oct 24 to Sun. Oct 26
for womin over 40

Place: Gabriel's Apartments, Bradford St, Provincetown
Cost: $25.. plus providing our own food &/or eating out.

*Gabriel has accomodation for thirty or more womin, in several very pleasant apartments, some with stove and frig, all with bathrooms, most with one or more double beds.
There is a large room to meet in, and a Hot Tub outside under the stars If its cold, she recommends we bring extra blankets and/or electric heaters. We can cook there if we want to, or we can eat out. Cafe Edwige (a womon-run restaurant) will cater for us privately if we have breakfast at 8 and dinner at 6.
We can arrive as early as we want to on Friday and ~~till~~ stay till noon on Sunday.

Bring: Yourself, an over 40 friend?!, food, musical intruments, poetry, blankets, electric heater, towels, camera, sun tan lotion, long underwear!

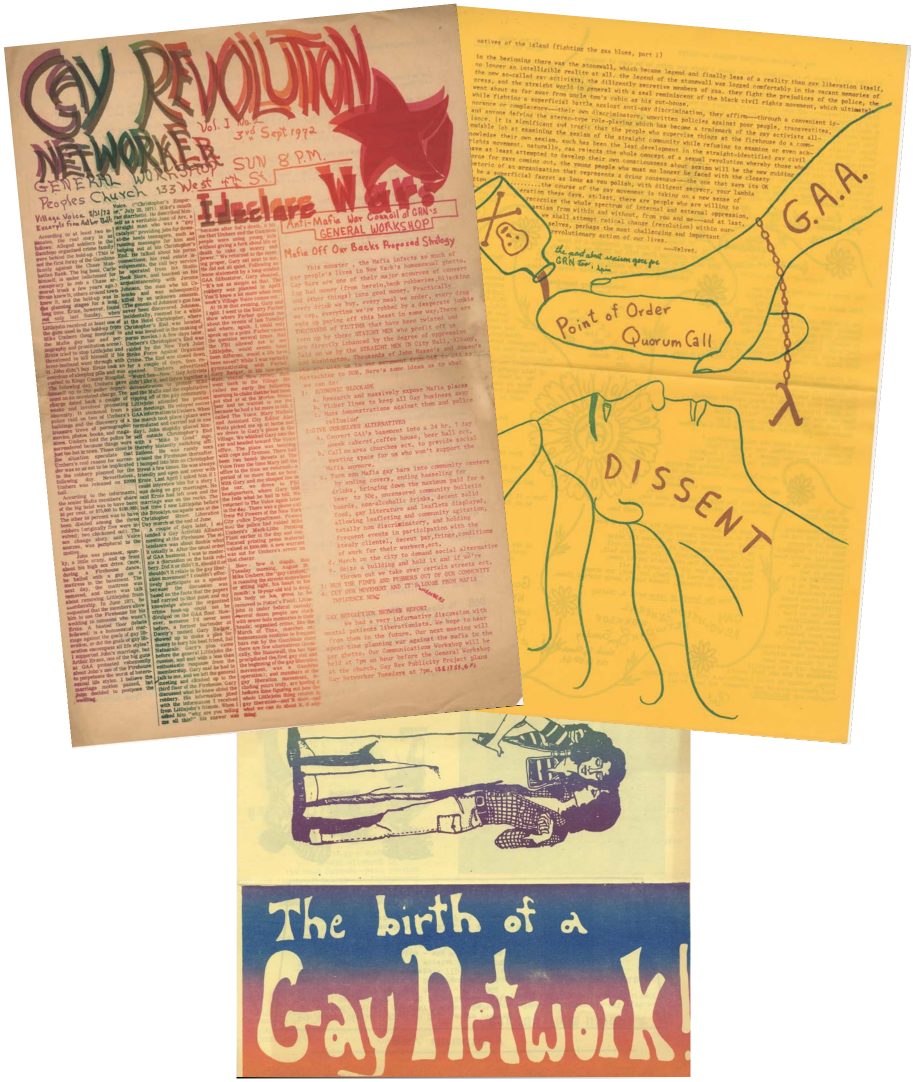
IF YOU WANT THIS TO HAPPEN – Please return the bottom portion with $15 deposit, by return, to reach me not later than Sept 30
Contacts are Janet; 603-352-3230; Toni: (617) 524-6739; Vashte: 487-0793

NAME: ____________ Address ____________
TEL: ____________

☐ I will pay $30 ($.....) for accomodation to provide extra $$ for womin experiencing hard times.
☐ I will pay $25.
☐ I will pay $....
☐ I would like to eat out together at Edwige Friday / Sat dinner (circle) Sat / Sun breakfast

I enclose $15 deposit

Mail to Vashte Doublex, c/o Stone, 348 Commercial St, Provincetown, Ma 02657
TO REACH ME BEFORE Sept 30th



GAY REVOLUTION NETWORKER

Vol. I No. 2

3rd Sept 1972

GENERAL WORKSHOP SUN 8 P.M.

Peoples Church 133 West 4th St.

Village Voice 8/31/72 Excerpts from Arthur Bell:

I declare War!

Anti-Mafia War Council at GRN's GENERAL WORKSHOP

Mafia Off Our Backs Proposed Strategy

G.A.A.
Point of Order
Quorum Call
DISSENT
The birth of a
Gay Network!

5. Gay Revolution Networker [Three Issues] [Street Transvestite Action Revolutionaries, Queens Liberation Front, GLF, Third World Gay Revolution]

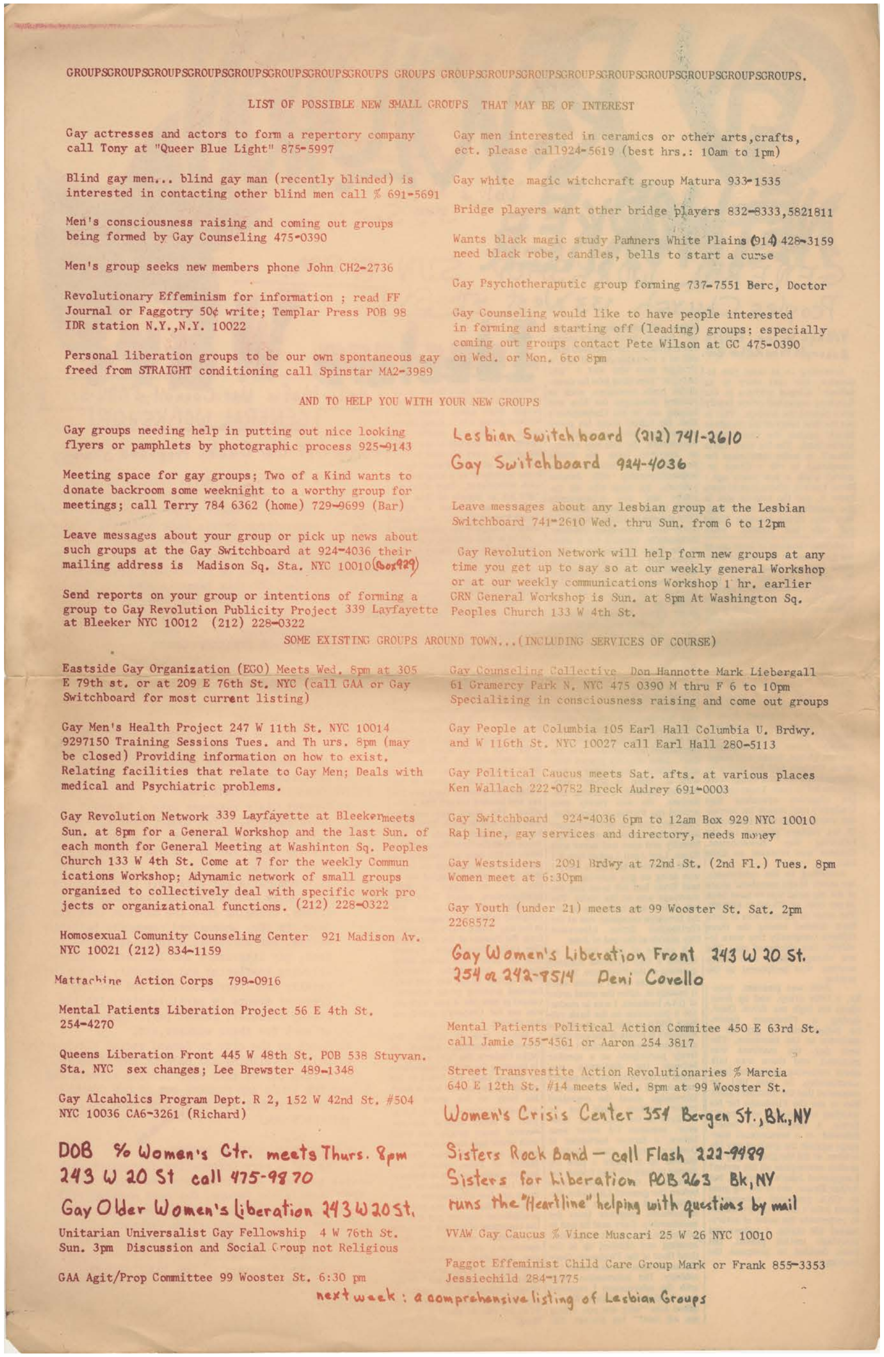
[New York]: [Gay Revolution Network / Gay Revolution Publicity Project / Come! Unity], 1972-1974. Offset. Two broadsides measure 11 x 17 in; single leaf folded into 4 pp. pamphlet measures 8 1/2 x 11 in. Lines from folding to each item, one broadside with three small closed tears at slight bumping to corners; all very good or near fine.

Two striking broadsides and a pamphlet from the left wing of the early gay liberation movement in New York, these broadsheets and pamphlet were published with the goal of connecting people to the burgeoning network of grassroots and radical gay political, social, and community organizations in New York.

Publishing under the titles "Gay Revolution Networker," "Gay Anarchist Survival Project — GASP!," and "Gay Network," the broadsides and pamphlet from this largely unrecorded group highlight social and political issues of concern to the left wing of the gay liberation movement and compile information about gay organizations, including their meeting times and locations, and contact information. Notable organizations listed include Lee Brewster's Queens Liberation Front, Sylvia Rivera and Marsha P. Johnson's Street Transvestite Action Revolutionaries (STAR), Gay Women's Liberation Front, Mental Patients Liberation Project, the Gay Switchboard, and more.

The first "Gay Revolution Networker" broadside included in this collection, vol. 1, no. 2, was published by the Gay Revolution Network, a project of the Gay Revolution Publicity Project, likely a short-lived splinter group formed during the height of the movement's fracturing. In the paper, the group describes themselves as a "dynamic network of small groups organized to collectively deal with specific work projects or organizational functions." The militancy of the proposed strategy for separating the gay community from Mafia operated businesses and that it was very likely printed at the gay anarchist print shop Come!Unity suggests its origins in the left wing of the early gay liberation movement.

The second "Gay Revolution Networker" broadside announces plans for the "Gay Anarchist Survival Project — GASP!", a free food distribution project, and carries denunciations of Gay Activists Alliance, both written and graphic; a drawing depicts a dissenting figure being smothered by the chloroform rag of Robert's Rules.



GROUPSGROUPSGROUPSGROUPSGROUPSGROUPSGROUPSGROUPS GROUPS GROUPSGROUPSGROUPSGROUPSGROUPSGROUPSGROUPSGROUPS.

LIST OF POSSIBLE NEW SMALL GROUPS THAT MAY BE OF INTEREST

Gay actresses and actors to form a repertory company call Tony at "Queer Blue Light" 875-5997

Blind gay men... blind gay man (recently blinded) is interested in contacting other blind men call % 691-5691

Men's consciousness raising and coming out groups being formed by Gay Counseling 475-0390

Men's group seeks new members phone John CH2-2736

Revolutionary Effeminism for information ; read FF Journal or Faggotry 50¢ write; Templar Press POB 98 IDR station N.Y.,N.Y. 10022

Personal liberation groups to be our own spontaneous gay freed from STRAIGHT conditioning call Spinstar MA2-3989

Gay men interested in ceramics or other arts,crafts, ect. please call924-5619 (best hrs.: 10am to 1pm)

Gay white magic witchcraft group Matura 933-1535

Bridge players want other bridge players 832-8333,5821811

Wants black magic study Partners White Plains (914) 428-3159 need black robe, candles, bells to start a curse

Gay Psychotherapeutic group forming 737-7551 Berc, Doctor

Gay Counseling would like to have people interested in forming and starting off (leading) groups; especially coming out groups contact Pete Wilson at GC 475-0390 on Wed. or Mon. 6to 8pm

AND TO HELP YOU WITH YOUR NEW GROUPS

Gay groups needing help in putting out nice looking flyers or pamphlets by photographic process 925-9143

Meeting space for gay groups; Two of a Kind wants to donate backroom some weeknight to a worthy group for meetings; call Terry 784 6362 (home) 729-9699 (Bar)

Leave messages about your group or pick up news about such groups at the Gay Switchboard at 924-4036 their mailing address is Madison Sq. Sta. NYC 10010(Box929)

Send reports on your group or intentions of forming a group to Gay Revolution Publicity Project 339 Layfayette at Bleeker NYC 10012 (212) 228-0322

Lesbian Switchboard (212) 741-2610

Gay Switchboard 924-4036

Leave messages about any lesbian group at the Lesbian Switchboard 741-2610 Wed. thru Sun. from 6 to 12pm

Gay Revolution Network will help form new groups at any time you get up to say so at our weekly general Workshop or at our weekly communications Workshop 1 hr. earlier GRN General Workshop is Sun. at 8pm At Washington Sq. Peoples Church 133 W 4th St.

SOME EXISTING GROUPS AROUND TOWN...(INCLUDING SERVICES OF COURSE)

Eastside Gay Organization (EGO) Meets Wed. 8pm at 305 E 79th st. or at 209 E 76th St. NYC (call GAA or Gay Switchboard for most current listing)

Gay Men's Health Project 247 W 11th St. NYC 10014 9297150 Training Sessions Tues. and Th urs. 8pm (may be closed) Providing information on how to exist. Relating facilities that relate to Gay Men; Deals with medical and Psychiatric problems.

Gay Revolution Network 339 Layfayette at Bleekermeets Sun. at 8pm for a General Workshop and the last Sun. of each month for General Meeting at Washinton Sq. Peoples Church 133 W 4th St. Come at 7 for the weekly Communications Workshop; Adynamic network of small groups organized to collectively deal with specific work projects or organizational functions. (212) 228-0322

Homosexual Comunity Counseling Center 921 Madison Av. NYC 10021 (212) 834-1159

Mattachine Action Corps 799-0916

Mental Patients Liberation Project 56 E 4th St. 254-4270

Queens Liberation Front 445 W 48th St. POB 538 Stuyvan. Sta. NYC sex changes; Lee Brewster 489-1348

Gay Alcaholics Program Dept. R 2, 152 W 42nd St. #504 NYC 10036 CA6-3261 (Richard)

DOB % Women's Ctr. meets Thurs. 8pm 243 W 20 St call 475-9870

Gay Older Women's liberation 243 W 20 St.

Unitarian Universalist Gay Fellowship 4 W 76th St. Sun. 3pm Discussion and Social Group not Religious

GAA Agit/Prop Committee 99 Wooster St. 6:30 pm

Gay Counseling Collective Don Hannotte Mark Liebergall 61 Gramercy Park N. NYC 475 0390 M thru F 6 to 10pm Specializing in consciousness raising and come out groups

Gay People at Columbia 105 Earl Hall Columbia U. Brdwy. and W 116th St. NYC 10027 call Earl Hall 280-5113

Gay Political Caucus meets Sat. afts. at various places Ken Wallach 222-0782 Breck Audrey 691-0003

Gay Switchboard 924-4036 6pm to 12am Box 929 NYC 10010 Rap line, gay services and directory, needs money

Gay Westsiders 2091 Brdwy at 72nd St. (2nd Fl.) Tues. 8pm Women meet at 6:30pm

Gay Youth (under 21) meets at 99 Wooster St. Sat. 2pm 2268572

Gay Women's Liberation Front 243 W 20 St.
254 or 242-8514 Deni Covello

Mental Patients Political Action Commitee 450 E 63rd St. call Jamie 755-4561 or Aaron 254 3817

Street Transvestite Action Revolutionaries % Marcia 640 E 12th St. #14 meets Wed. 8pm at 99 Wooster St.

Women's Crisis Center 354 Bergen St., Bk., NY

Sisters Rock Band — call Flash 222-9489

Sisters for Liberation POB 263 Bk, NY runs the "Heartline" helping with questions by mail

VVAW Gay Caucus % Vince Muscari 25 W 26 NYC 10010

Faggot Effeminist Child Care Group Mark or Frank 855-3353 Jessiechild 284-1775

next week : a comprehensive listing of Lesbian Groups

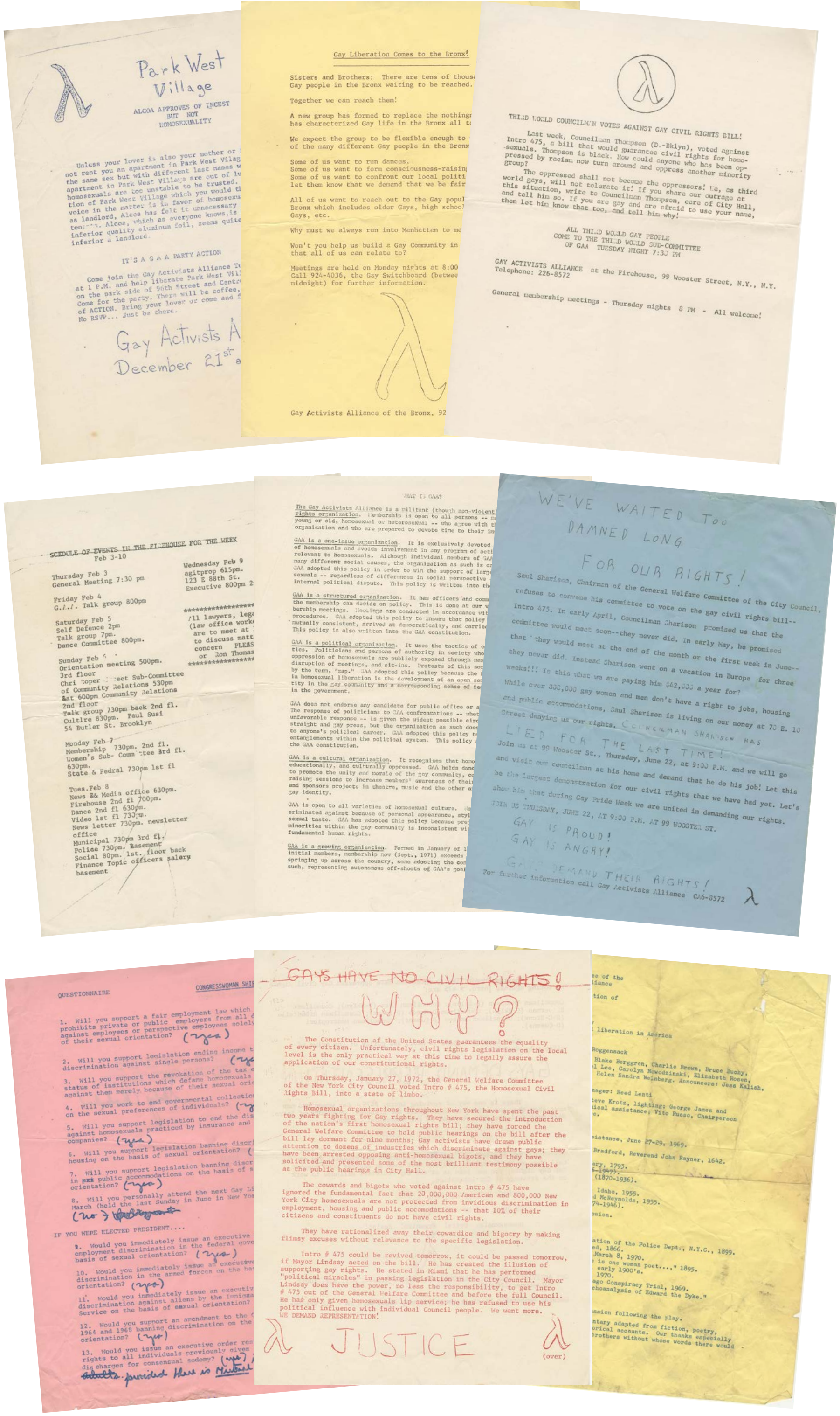
The pamphlet titled "Gay Network," was published two years after the first Gay Revolution Networker. It also compiles information on gay organizations in New York City and makes a forceful case for importance of a project to develop an oppositional and gay counterculture that reaches the most marginalized people and groups of the community.

Though these issues are uncredited, the production of a Gay Revolution Networker poster has been attributed to the gay Argentinian organizers Juan Carlos Vidal and Néstor Latrónico. Founders of Third World Gay Revolution, which grew out of the Gay Liberation Front, and poster printers for the Young Lords Party, Vidal and Latrónico were significant figures in Black and Latinx queer organizing in the period, and particularly in the hispanophone queer communities of New York. They began organizing in their native Argentina before immigrating to New York in 1969, and would also later found the organization Latin Gay Revolution.

An invaluable resource for its contemporaries and for researchers now, documenting the blossoming of radical LGBTQ organizations in the early 1970s, including notable and under-documented organizations such as STAR, Queens Liberation Front, and the Third World Gay Revolution.

OCLC locates one example of any publications related to Gay Revolution Networker as of October 2024, a separate issue of Gay Revolution Networker than those in this collection.

$1250

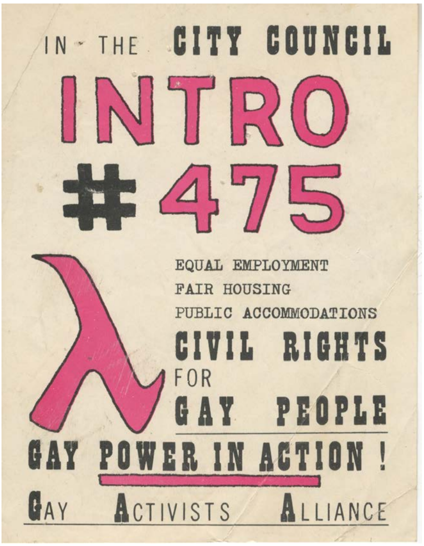

Park West Village
ALCOA APPROVES OF INCEST BUT NOT HOMOSEXUALITY
Gay Activists A
December 21st
Gay Liberation Comes to the Bronx!
THIRD WORLD COUNCILMEN VOTES AGAINST GAY CIVIL RIGHTS BILL!
WE'VE WAITED TOO DAMNED LONG FOR OUR RIGHTS!
QUESTIONNAIRE
GAYS HAVE NO CIVIL RIGHTS!
WHY?
JUSTICE

6. The Gay Activists Alliance Collection, 1971-1972

New York: Gay Activists Alliance, 1971-1972. Mimeograph. Nine 8 1/2 x 11 in. flyers, one 4 1/4 x 5 1/2 in. handbill. One sheet with soiling and creasing throughout, loss at top edge; all other items very good or near fine, with some small closed tears and creasing.

Nine flyers and one handbill from the Gay Activists Alliance (GAA), the pioneering gay rights organization, including documentation its campaign to pass the first legislation in the country banning discrimination against gay people, and of its earliest "zaps," a direct action tactic later utilized by Lesbian Feminist Liberation, ACT UP, and others.

In disagreement over the broad revolutionary political goals, New Left-inspired militancy, and decentralized organizational structure of the earlier Gay Liberation Front, around a dozen members--including Jim Owles, Marty Robinson, Arthur Evans, Arthur Bell, and Kay Tobin Lahusen--split from the GLF in January 1970 to form the GAA. In contrast to the GLF, GAA solely focused on issues that explicitly or exclusively affected the gay community. In farther contrast, GAA had an organizational structure that included officers, committees, and sub-committees, rather than autonomous cells.



IN THE CITY COUNCIL

INTRO # 475

EQUAL EMPLOYMENT
FAIR HOUSING
PUBLIC ACCOMMODATIONS
CIVIL RIGHTS
FOR
GAY PEOPLE

GAY POWER IN ACTION !

GAY ACTIVISTS ALLIANCE

A major locus of GAA's organizing from 1970-1974 was a New York City Council bill that would ban discrimination against gay people in New York City, known as Intro #475; it was the first bill of its kind introduced in any legislative body in America. The pressure campaign mounted by GAA on strategic City Council Members is illustrated by three flyers and a handbill that alternately make the case for the legislation and condemn dilatory and oppositional Council Members; one flyer announced a protest at a Council Member's home in response to his delay in holding a committee vote on Intro #475. GAA's political strategy of pressuring and organizing elected officials to build support for the use of state power to improve the lives of gay people is also demonstrated by another item in the collection: Congresswoman Shirley Chisholm's GAA candidate questionnaire for her 1972 presidential campaign.

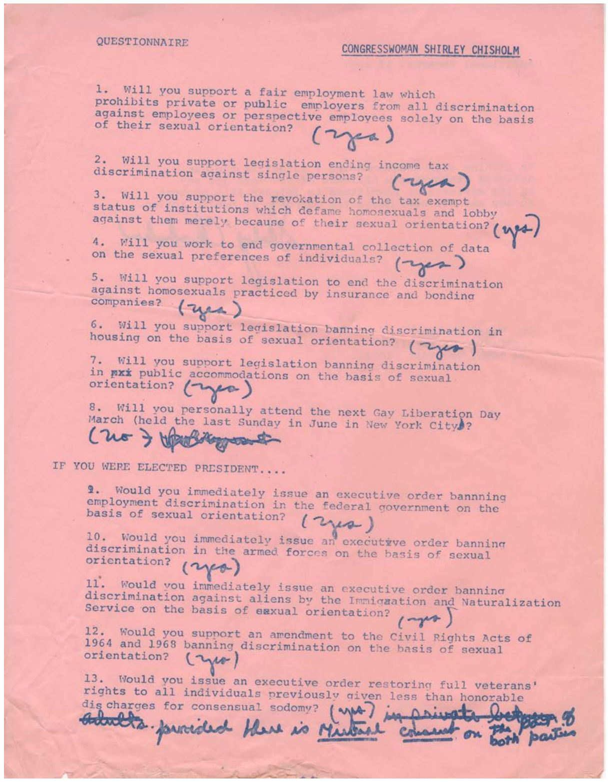
Of particular note in the collection is a 1971 informational sheet describing GAA's structure, political goals, and the strategies and tactics to win them. The organization's committee structure allowed groups of people united by different criteria and purpose to participate in campaigns in different ways. This collection illustrates the numerous bodies within GAA working towards the political goals outlined in the informational sheet: included is a statement released by the Third World Sub-Committee condemning William C. Thompson, a Black Council Member who voted against Intro #475; a program for a workshop production of Jonathan Katz's groundbreaking play, "Coming Out!", presented by the GAA Arts Committee; a subcommittee created for the purpose of forming a GAA presence in the Bronx; a schedule of events at the GAA Firehouse on Wooster Street, GAA's headquarters that housed myriad other gay rights organizations, including Street Transvestites Action Revolutionaries (STAR), Lesbian-Feminist Liberation, and Gay Men's Health Project, for the week of February 3, 1972; and a flyer for an action, or "zap," targeting Alcoa, a landlord that refused to rent to gay couples.

GAA is credited for popularizing the tactic of zaps-- rowdy public demonstrations, often with an artistic component and props, meant to embarrass and pressure powerful individuals and organizations who contribute to the oppression of gay men and women; the famed grassroots organization dedicated to ending the AIDS epidemic, ACT-UP, made zaps a key tactic of their political strategy.

Overall, a collection of exceedingly rare flyers and handbills from the peak of GAA's political activity that illustrates the wide range of focus and creative activity from one of the first post-Stonewall gay rights organizations.

"Bring your lover or come and find one. Admission free. No RSVP... Just be there."

$2500



QUESTIONNAIRE

CONGRESSWOMAN SHIRLEY CHISHOLM

1. Will you support a fair employment law which prohibits private or public employers from all discrimination against employees or perspective employees solely on the basis of their sexual orientation? (yes)

2. Will you support legislation ending income tax discrimination against single persons? (yes)

3. Will you support the revokation of the tax exempt status of institutions which defame homosexuals and lobby against them merely because of their sexual orientation? (yes)

4. Will you work to end governmental collection of data on the sexual preferences of individuals? (yes)

5. Will you support legislation to end the discrimination against homosexuals practiced by insurance and bonding companies? (yes)

6. Will you support legislation banning discrimination in housing on the basis of sexual orientation? (yes)

7. Will you support legislation banning discrimination in public accommodations on the basis of sexual orientation? (yes)

8. Will you personally attend the next Gay Liberation Day March (held the last Sunday in June in New York City)? (no)

IF YOU WERE ELECTED PRESIDENT....

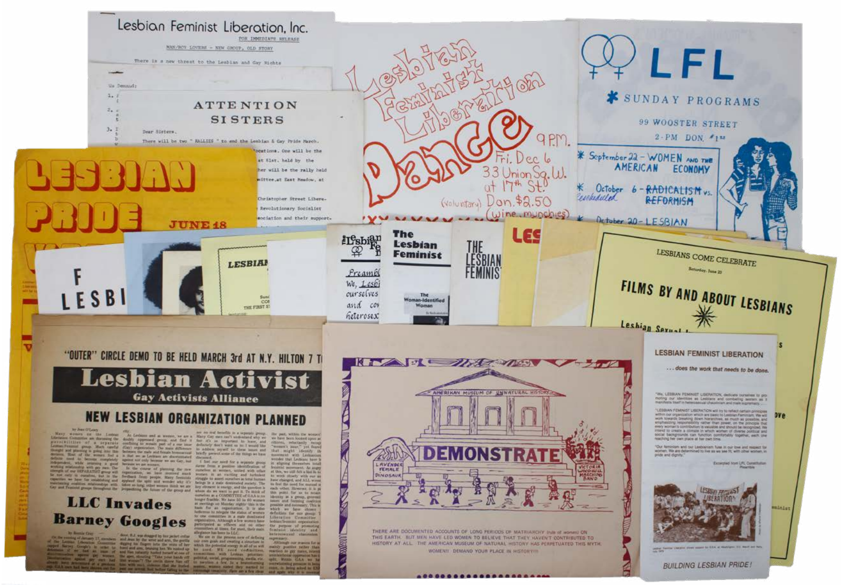
9. Would you immediately issue an executive order bannning employment discrimination in the federal government on the basis of sexual orientation? (yes)

10. Would you immediately issue an executive order banning discrimination in the armed forces on the basis of sexual orientation? (yes)

11. Would you immediately issue an executive order banning discrimination against aliens by the Immigration and Naturalization Service on the basis of sexual orientation? (yes)

12. Would you support an amendment to the Civil Rights Acts of 1964 and 1968 banning discrimination on the basis of sexual orientation? (yes)

13. Would you issue an executive order restoring full veterans' rights to all individuals previously given less than honorable dis charges for consensual sodomy? (yes) ~~in private between~~ ~~adults~~. provided there is mutual consent on the part of both parties


Lesbian Feminist Liberation, Inc.
ATTENTION SISTERS
Lesbian Feminist Liberation Dance
Fri. Dec 6
33 Union Sq. W.
LFL
SUNDAY PROGRAMS
99 WOOSTER STREET
LESBIAN PRIDE
JUNE 18
FILMS BY AND ABOUT LESBIANS
"OUTER" CIRCLE DEMO TO BE HELD MARCH 3rd AT N.Y. HILTON
Lesbian Activist
Gay Activists Alliance
NEW LESBIAN ORGANIZATION PLANNED
LLC Invades
Barney Googles
DEMONSTRATE
LESBIAN FEMINIST LIBERATION
BUILDING LESBIAN PRIDE!

7. The Lesbian Feminist Liberation Collection, 1973-1982

New York: Lesbian Feminist Liberation, 1973-1982. Mimeograph, offset, and black-and-white photo prints. 27 items. Various sizes, 4 3/4 x 8 1/2 in. - 17 x 11 in. All very good to near fine.

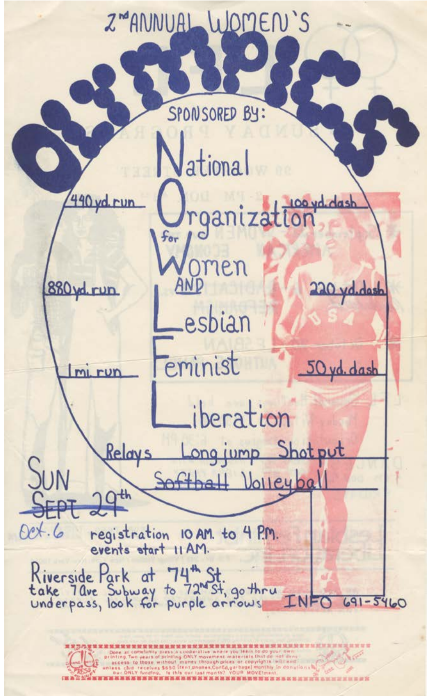
A significant collection of 27 newsletters, flyers, programs, and photographs from Lesbian Feminist Liberation (LFL), one of the first post-Stonewall lesbian political organizations. The Collections traces the trajectory of LFL from its origins as a committee in Gay Activists Alliance (GAA) to its development as a major force in lesbian-feminist political organizing.

LFL's emergence from a split in GAA in 1973 is consequent with that of the broader cultural and political movement of lesbian feminism that grew in response to the dual homophobia of the feminist movement and sexism of the gay liberation movement: frustrated by the male dominance and condescension of some members of the Gay Liberation Front (GLF) and GAA, which by one estimate had a membership that was 80-90% male, the Lesbian Liberation Committee of the GAA decided to leave the organization and form LFL.

The materials gathered here track the emergence and first political activities of LFL. In early articulations of lesbian feminist credo, articles in the first three issues of LFL's publication, The Lesbian Feminist, and an article by Jean O'Leary's in the GAA's newspaper announcing plans for the formation of LFL, make the case for specifically (and exclusively) lesbian organizations. Other topics covered in these early issues of The Lesbian Feminist include information on LFL's structure, politics, and organizational history; report backs from zaps and demonstrations on The Natural History Museum, The New York Board of Education, The Stock Exchange, Merrill Lynch, and The State Unemployment Office; coverage of lesbian guerrilla theater performances, Women's Liberation Day celebrations, the formation of various lesbian organizations, and other bits of community news; and a few personal essays, photographs, and artworks.

Of note in the collection are three original photographs of the LFL contingent at a 1973 gay liberation march, taken by an unknown photographer. The photos, one of which is backed, show LFL members promoting the Lesbian Switchboard, posing, and marching in a demonstration.

the lesbian feminist
Vol. I, No. 1, August 25, 1973
LESBIAN-FEMINIST ACTIVIST DENIED U.S.
by Bonnie Gray
the lesbian feminist
Vol. I, No. 2, October, 1973
Suggested donation 25¢
LFL ZAPS MUSEUM OF NATURAL HISTORY
--Judy Burns and Robyn Lutzky
lesbian feminist
Suggested donation 25¢
GILDER GELDED
- Lin Farley
- continued on page 2



2nd ANNUAL WOMEN'S

OLYMPICS

SPONSORED BY:

National
Organization
for
Women
AND
Lesbian
Feminist
Liberation

440 yd. run
100 yd. dash
880 yd. run
220 yd. dash
1 mi. run
50 yd. dash

Relays Long jump Shot put
~~Softball~~ Volleyball

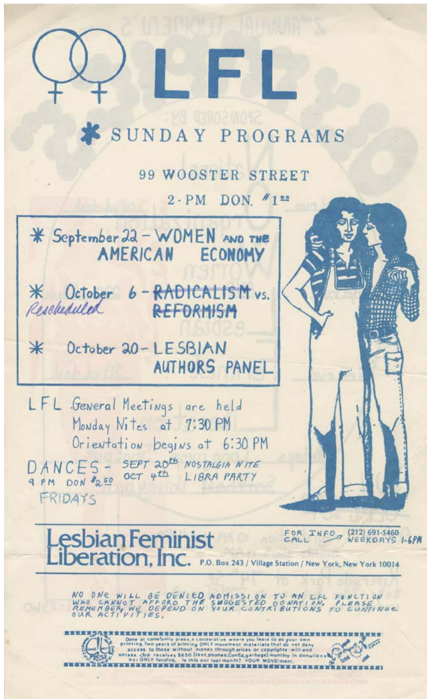
SUN
~~SEPT 29th~~
Oct. 6

registration 10 AM. to 4 P.M.
events start 11 AM.

Riverside Park at 74th St.
take 7 Ave Subway to 72nd St, go thru underpass, look for purple arrows

INFO 691-5460

Done at come!unity press, a cooperative where you learn to do your own printing. Two years of printing ONLY movement materials that do not deny access to those without money through prices or copyrights - will end unless c!up receives $650 (rent, phones, ConEd, garbage) monthly in donations our ONLY funding. Is this our last month? YOUR MOVE!ment.



LFL

✱ SUNDAY PROGRAMS

99 WOOSTER STREET

2 - PM DON. #1.00

✱ September 22 - WOMEN AND THE AMERICAN ECONOMY

✱ October 6 - ~~RADICALISM~~ vs. ~~REFORMISM~~
Rescheduled

✱ October 20 - LESBIAN AUTHORS PANEL

LFL General Meetings are held
Monday Nites at 7:30 PM
Orientation begins at 6:30 PM

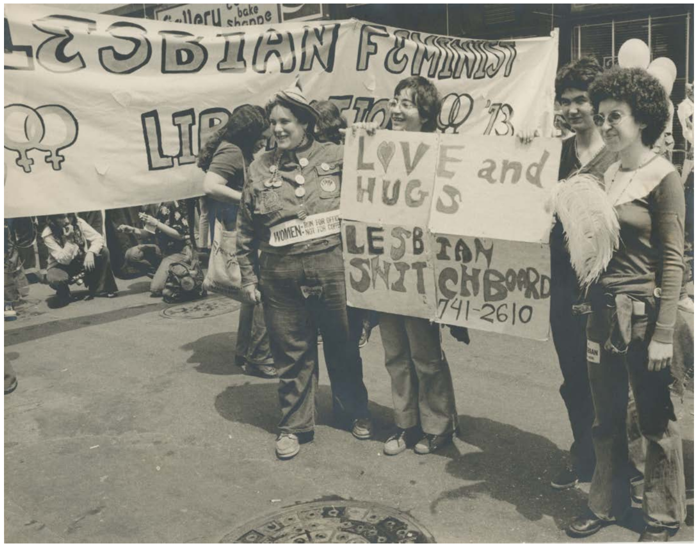
DANCES - SEPT 20th NOSTALGIA NITE
9 PM DON #2.50 OCT 4th LIBRA PARTY
FRIDAYS

Lesbian Feminist Liberation, Inc. P.O. Box 243 / Village Station / New York, New York 10014

FOR INFO CALL → (212) 691-5460 WEEKDAYS 1-6PM

NO ONE WILL BE DENIED ADMISSION TO AN LFL FUNCTION WHO CANNOT AFFORD THE SUGGESTED DONATION. PLEASE REMEMBER, WE DEPEND ON YOUR CONTRIBUTIONS TO CONTINUE OUR ACTIVITIES.

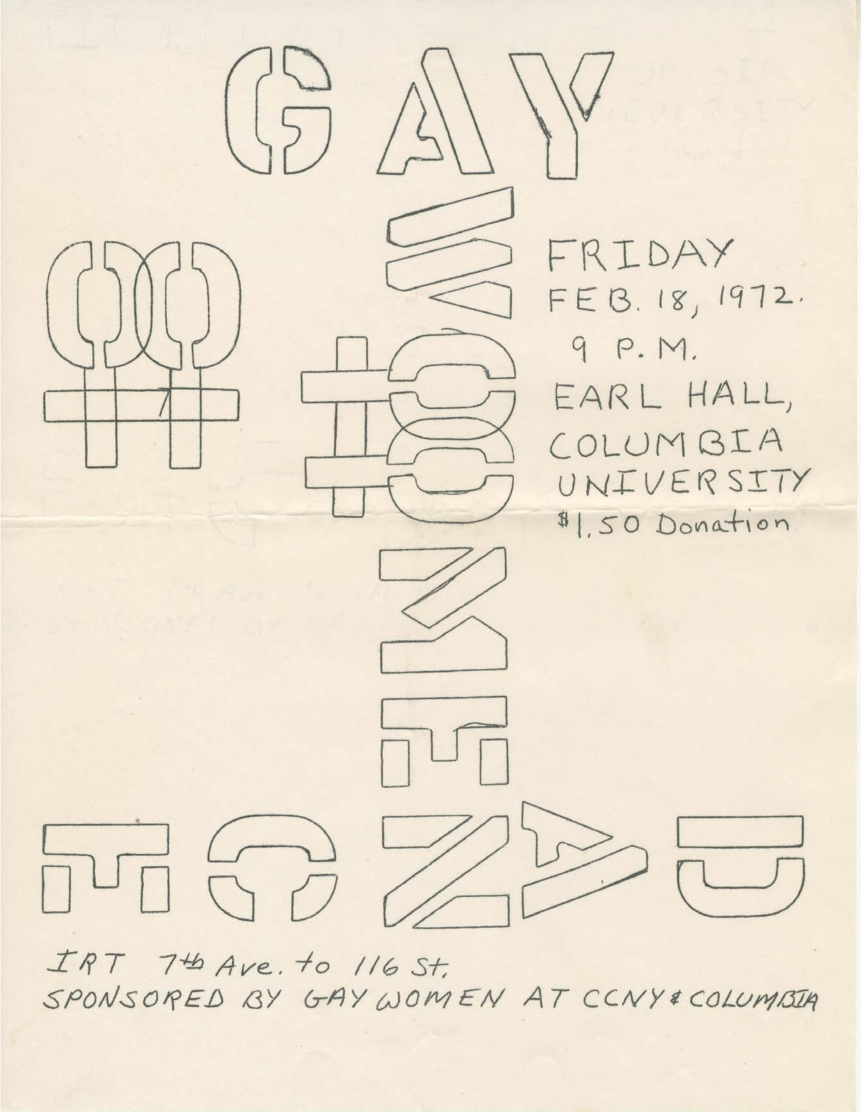
Done at come!unity press, a cooperative where you learn to do your own printing. Two years of printing ONLY movement materials that do not deny access to those without money through prices or copyrights - will end unless c!up receives $650 (rent, phones, ConEd, garbage) monthly in donations our ONLY funding. Is this our last month? YOUR MOVE!ment.



Also included are two items documenting of LFL's first major action: a zap targeting the American Museum of Natural History. Picketing alongside Sapphasaura, an enormous lavender dinosaur, LFL members denounced the institution's sexist hiring practices and exhibitions. Also of note are two communiques denouncing other political currents and organizations in the wider gay liberation movement; a flyer for a screenings of films by Tee Corinne and Barbara Hammer; an LFL promotional pamphlet; a flyer for a fundraising dance; the issue of the Gay Activists Alliance newspaper in which the formation of LFL was announced; a 1973 broadsheet announcing LFL programs on one side and advertising the 2nd Annual Women's Olympics on verso; a 1975 spokeswoman's report regarding LFL's continued fight for the first anti-discrimination law of its kind, Intro 554 in the New York City Council; flyers and pamphlets advertising events during Lesbian Pride Week in 1973, 1979, 1980, 1982; and additional LFL communiques and ephemera.

A remarkable collection of broadsides, flyers, and photographs documenting the earliest days of Lesbian Feminist Liberation, a central node in post-Stonewall lesbian and political organizing and social life.

SOLD



GAY

WOMEN

FRIDAY
FEB. 18, 1972.
9 P.M.
EARL HALL,
COLUMBIA
UNIVERSITY
$1.50 Donation

DANCE

IRT 7th Ave. to 116 St.
SPONSORED BY GAY WOMEN AT CCNY & COLUMBIA

8. [Gay Women Dance at Earl Hall, Columbia University]

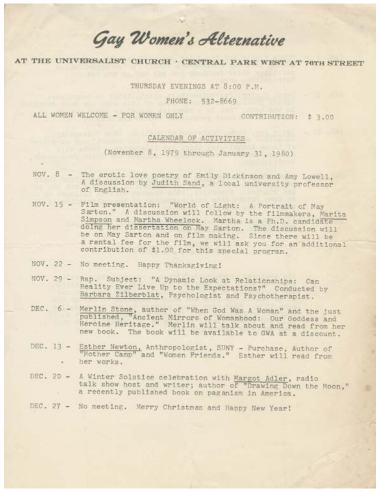
New York: Gay Women at CCNY & Columbia, 1972. Mimeograph flyer. 8 ½ x 11 in. Horizontal line from folding; offprint traces of stencil to verso.

Flyer for an early lesbian dance at Columbia University's Earl Hall on Friday February 18, 1972.

Earl Hall was a major center of queer student organizing beginning in 1966 with the founding of the Student Homophile League, the first gay student organization in the country. In 1970, the League became the more politically-minded Gay People at Columbia, dedicated to presenting "as complete a view as possible of the contemporary gay experience: socially, educationally and politically." Gay People at Columbia was well-known for their Friday night dances at Earl Hall through the 1970s; though we cannot locate any record of "Gay Women at CCNY & Columbia," the location and time suggest that the group was likely an early lesbian contingent of GPC.

Scarce record of early lesbian student organizing.

$250



Gay Women's Alternative

AT THE UNIVERSALIST CHURCH · CENTRAL PARK WEST AT 76TH STREET

THURSDAY EVENINGS AT 8:00 P.M.

PHONE: 532-8669

ALL WOMEN WELCOME - FOR WOMEN ONLY CONTRIBUTION: $ 3.00

CALENDAR OF ACTIVITIES

(November 8, 1979 through January 31, 1980)

NOV. 8 - The erotic love poetry of Emily Dickinson and Amy Lowell, A discussion by Judith Sand, a local university professor of English.

NOV. 15 - Film presentation: "World of Light: A Portrait of May Sarton." A discussion will follow by the filmmakers, Marita Simpson and Martha Wheelock. Martha is a Ph.D. candidate doing her dissertation on May Sarton. The discussion will be on May Sarton and on film making. Since there will be a rental fee for the film, we will ask you for an additional contribution of $1.00 for this special program.

NOV. 22 - No meeting. Happy Thanksgiving!

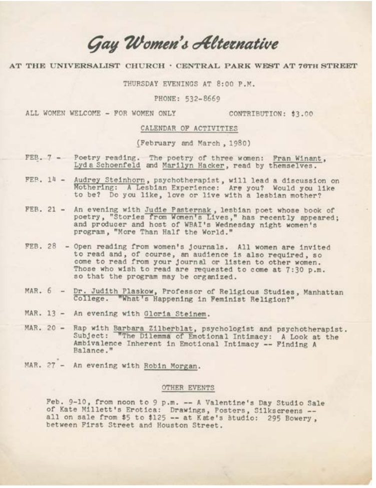
NOV. 29 - Rap. Subject: "A Dynamic Look at Relationships: Can Reality Ever Live Up to the Expectations?" Conducted by Barbara Zilberblat, Psychologist and Psychotherapist.

DEC. 6 - Merlin Stone, author of "When God Was A Woman" and the just published, "Ancient Mirrors of Womanhood: Our Goddess and Heroine Heritage." Merlin will talk about and read from her new book. The book will be available to GWA at a discount.

DEC. 13 - Esther Newton, Anthropologist, SUNY - Purchase, Author of "Mother Camp" and "Women Friends." Esther will read from her works.

DEC. 20 - A Winter Solstice celebration with Margot Adler, radio talk show host and writer; author of "Drawing Down the Moon," a recently published book on paganism in America.

DEC. 27 - No meeting. Merry Christmas and Happy New Year!



Gay Women's Alternative

AT THE UNIVERSALIST CHURCH · CENTRAL PARK WEST AT 76TH STREET

THURSDAY EVENINGS AT 8:00 P.M.

PHONE: 532-8669

ALL WOMEN WELCOME - FOR WOMEN ONLY CONTRIBUTION: $3.00

CALENDAR OF ACTIVITIES

(February and March, 1980)

FEB. 7 - Poetry reading. The poetry of three women: Fran Winant, Lyda Schoenfeld and Marilyn Hacker, read by themselves.

FEB. 14 - Audrey Steinhorn, psychotherapist, will lead a discussion on Mothering: A Lesbian Experience: Are you? Would you like to be? Do you like, love or live with a lesbian mother?

FEB. 21 - An evening with Judie Pasternak, lesbian poet whose book of poetry, "Stories from Women's Lives," has recently appeared; and producer and host of WBAI's Wednesday night women's program, "More Than Half the World."

FEB. 28 - Open reading from women's journals. All women are invited to read and, of course, an audience is also required, so come to read from your journal or listen to other women. Those who wish to read are requested to come at 7:30 p.m. so that the program may be organized.

MAR. 6 - Dr. Judith Plaskow, Professor of Religious Studies, Manhattan College. "What's Happening in Feminist Religion?"

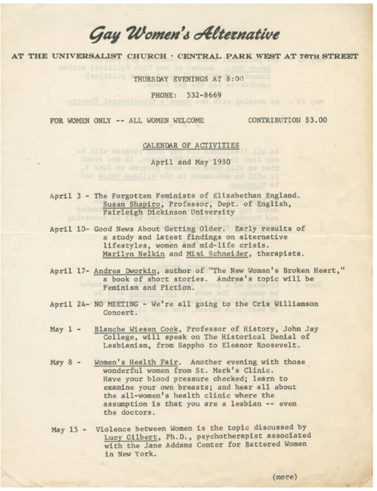
MAR. 13 - An evening with Gloria Steinem.

MAR. 20 - Rap with Barbara Zilberblat, psychologist and psychotherapist. Subject: "The Dilemma of Emotional Intimacy: A Look at the Ambivalence Inherent in Emotional Intimacy -- Finding A Balance."

MAR. 27 - An evening with Robin Morgan.

OTHER EVENTS

Feb. 9-10, from noon to 9 p.m. -- A Valentine's Day Studio Sale of Kate Millett's Erotica: Drawings, Posters, Silkscreens -- all on sale from $5 to $125 -- at Kate's Studio: 295 Bowery, between First Street and Houston Street.



Gay Women's Alternative

AT THE UNIVERSALIST CHURCH · CENTRAL PARK WEST AT 76TH STREET

THURSDAY EVENINGS AT 8:00

PHONE: 532-8669

FOR WOMEN ONLY -- ALL WOMEN WELCOME CONTRIBUTION $3.00

CALENDAR OF ACTIVITIES

April and May 1980

April 3 - The Forgotten Feminists of Elizabethan England. Susan Shapiro, Professor, Dept. of English, Fairleigh Dickinson University

April 10- Good News About Getting Older. Early results of a study and latest findings on alternative lifestyles, women and mid-life crisis. Marilyn Nelkin and Mimi Schneider, therapists.

April 17- Andrea Dworkin, author of "The New Woman's Broken Heart," a book of short stories. Andrea's topic will be Feminism and Fiction.

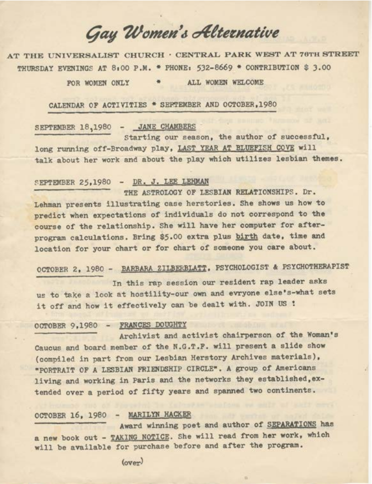
April 24- NO MEETING - We're all going to the Cris Williamson Concert.

May 1 - Blanche Wiesen Cook, Professor of History, John Jay College, will speak on The Historical Denial of Lesbianism, from Sappho to Eleanor Roosevelt.

May 8 - Women's Health Fair. Another evening with those wonderful women from St. Mark's Clinic. Have your blood pressure checked; learn to examine your own breasts; and hear all about the all-women's health clinic where the assumption is that you are a lesbian -- even the doctors.

May 15 - Violence between Women is the topic discussed by Lucy Gilbert, Ph.D., psychotherapist associated with the Jane Addams Center for Battered Women in New York.

(more)



Gay Women's Alternative

AT THE UNIVERSALIST CHURCH · CENTRAL PARK WEST AT 76TH STREET

THURSDAY EVENINGS AT 8:00 P.M. * PHONE: 532-8669 * CONTRIBUTION $ 3.00

FOR WOMEN ONLY * ALL WOMEN WELCOME

CALENDAR OF ACTIVITIES * SEPTEMBER AND OCTOBER,1980

SEPTEMBER 18,1980 - JANE CHAMBERS

Starting our season, the author of successful, long running off-Broadway play, LAST YEAR AT BLUEFISH COVE will talk about her work and about the play which utilizes lesbian themes.

SEPTEMBER 25,1980 - DR. J. LEE LEHMAN

THE ASTROLOGY OF LESBIAN RELATIONSHIPS. Dr. Lehman presents illustrating case herstories. She shows us how to predict when expectations of individuals do not correspond to the course of the relationship. She will have her computer for after-program calculations. Bring $5.00 extra plus birth date, time and location for your chart or for chart of someone you care about.

OCTOBER 2, 1980 - BARBARA ZILBERBLATT, PSYCHOLOGIST & PSYCHOTHERAPIST

In this rap session our resident rap leader asks us to take a look at hostility-our own and evryone else's-what sets it off and how it effectively can be dealt with. JOIN US !

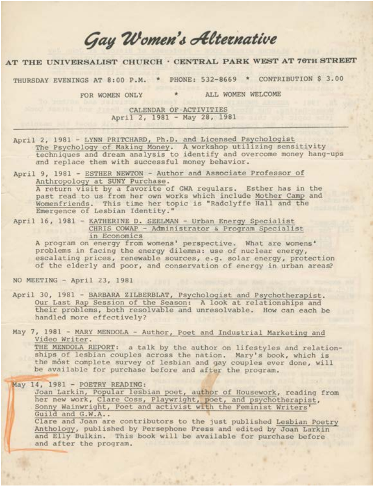
OCTOBER 9,1980 - FRANCES DOUGHTY

Archivist and activist chairperson of the Woman's Caucus and board member of the N.G.T.F. will present a slide show (compiled in part from our Lesbian Herstory Archives materials), "PORTRAIT OF A LESBIAN FRIENDSHIP CIRCLE". A group of Americans living and working in Paris and the networks they established, extended over a period of fifty years and spanned two continents.

OCTOBER 16, 1980 - MARILYN HACKER

Award winning poet and author of SEPARATIONS has a new book out - TAKING NOTICE. She will read from her work, which will be available for purchase before and after the program.

(over)



Gay Women's Alternative

AT THE UNIVERSALIST CHURCH · CENTRAL PARK WEST AT 76TH STREET

THURSDAY EVENINGS AT 8:00 P.M. * PHONE: 532-8669 * CONTRIBUTION $ 3.00

FOR WOMEN ONLY * ALL WOMEN WELCOME

CALENDAR OF ACTIVITIES

April 2, 1981 - May 28, 1981

April 2, 1981 - LYNN PRITCHARD, Ph.D. and Licensed Psychologist
The Psychology of Making Money. A workshop utilizing sensitivity techniques and dream analysis to identify and overcome money hang-ups and replace them with successful money behavior.

April 9, 1981 - ESTHER NEWTON - Author and Associate Professor of Anthropology at SUNY Purchase.
A return visit by a favorite of GWA regulars. Esther has in the past read to us from her own works which include Mother Camp and Womenfriends. This time her topic is "Radclyffe Hall and the Emergence of Lesbian Identity."

April 16, 1981 - KATHERINE D. SEELMAN - Urban Energy Specialist
CHRIS COWAP - Administrator & Program Specialist in Economics
A program on energy from womens' perspective. What are womens' problems in facing the energy dilemna: use of nuclear energy, escalating prices, renewable sources, e.g. solar energy, protection of the elderly and poor, and conservation of energy in urban areas?

NO MEETING - April 23, 1981

April 30, 1981 - BARBARA ZILBERBLAT, Psychologist and Psychotherapist.
Our Last Rap Session of the Season: A look at relationships and their problems, both resolvable and unresolvable. How can each be handled more effectively?

May 7, 1981 - MARY MENDOLA - Author, Poet and Industrial Marketing and Video Writer.
THE MENDOLA REPORT: a talk by the author on lifestyles and relationships of lesbian couples across the nation. Mary's book, which is the most complete survey of lesbian and gay couples ever done, will be available for purchase before and after the program.

May 14, 1981 - POETRY READING:
Joan Larkin, Popular lesbian poet, author of Housework, reading from her new work, Clare Coss, Playwright, poet, and psychotherapist, Sonny Wainwright, Poet and activist with the Feminist Writers' Guild and G.W.A..
Clare and Joan are contributors to the just published Lesbian Poetry Anthology, published by Persephone Press and edited by Joan Larkin and Elly Bulkin. This book will be available for purchase before and after the program.

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9. Gay Women's Alternative Schedules [1974, 1979-1981]

New York: Gay Women's Alternative, 1974, 1979-1981. Five sheets, each 8 ½ x 11 in. Four printed double-sided; two printed to rectos only. All very good to near fine, with orange pencil annotations and some spotting to April-May 1981 calendar.

Five calendars of events for the Gay Women's Alternative at the Universalist Church in New York City, beginning in 1974 and ending in 1981, with all but one from 1979-1981.

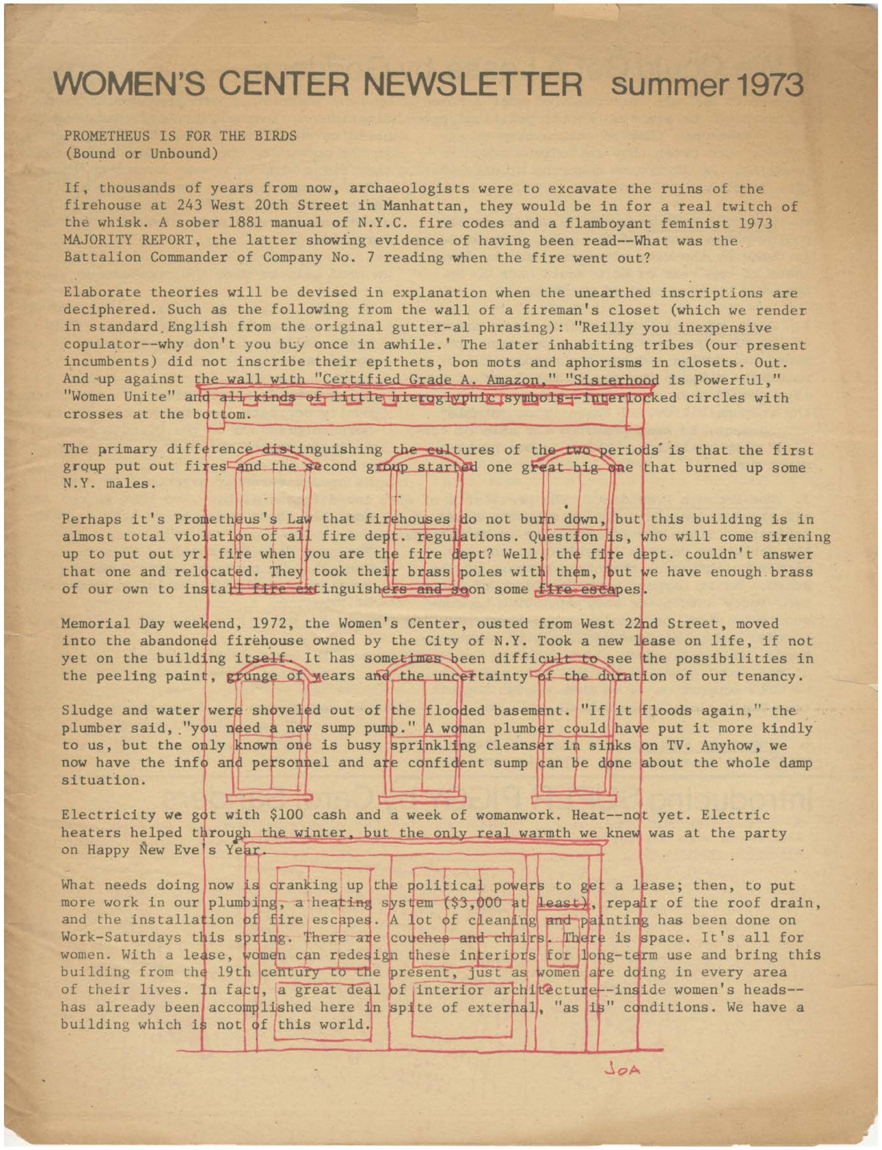
Founded by Kay Tobin Lahusen and Barbara Gittings in 1973, the Gay Women's Alternative met weekly on Thursdays throughout much of the decade to provide a space for lesbians in New York City to access political education, cultural events, and get plugged into the wider community. The group gathered prominent speakers across a variety of topics; the schedules here detail discussions of open marriage; lectures on feminist mythology; a women's health fair; solstice celebrations; a talk with Andrea Dworkin about feminism and fiction; readings from lesbian poets and artists such as Fran Winan, Marilyn Hacker, and Joan Larker; lectures from Gloria Steinem, Tennessee Williams, Joan Nestle; and much more.

Lahusen – the first openly gay photojournalist – was a key figure in the early years of the post-Stonewall gay liberation movement: she was the only woman co-founder of the Gay Activists Alliance; the author of The Gay Crusaders, the first collection of short biographies of gay rights pioneers; and a prominent gay rights activist over the course of the following decades. The Gay Women's Alternative in New York inspired lesbian organizing around the country, directly leading to the creation of a Gay Women's Alternative in Washington, DC.

A small collection illuminating the events of a major lesbian social and educational space in 1970s-80s New York.

$350

10. Women’s Center Newsletter, Summer 1973



WOMEN'S CENTER NEWSLETTER summer 1973

PROMETHEUS IS FOR THE BIRDS
(Bound or Unbound)

If, thousands of years from now, archaeologists were to excavate the ruins of the firehouse at 243 West 20th Street in Manhattan, they would be in for a real twitch of the whisk. A sober 1881 manual of N.Y.C. fire codes and a flamboyant feminist 1973 MAJORITY REPORT, the latter showing evidence of having been read--What was the Battalion Commander of Company No. 7 reading when the fire went out?

Elaborate theories will be devised in explanation when the unearthed inscriptions are deciphered. Such as the following from the wall of a fireman's closet (which we render in standard English from the original gutter-al phrasing): "Reilly you inexpensive copulator--why don't you buy once in awhile.' The later inhabiting tribes (our present incumbents) did not inscribe their epithets, bon mots and aphorisms in closets. Out. And up against the wall with "Certified Grade A. Amazon," "Sisterhood is Powerful," "Women Unite" and all kinds of little hieroglyphic symbols--interlocked circles with crosses at the bottom.

The primary difference distinguishing the cultures of the two periods is that the first group put out fires and the second group started one great big one that burned up some N.Y. males.

Perhaps it's Prometheus's Law that firehouses do not burn down, but this building is in almost total violation of all fire dept. regulations. Question is, who will come sirening up to put out yr. fire when you are the fire dept? Well, the fire dept. couldn't answer that one and relocated. They took their brass poles with them, but we have enough brass of our own to install fire extinguishers and soon some fire escapes.

Memorial Day weekend, 1972, the Women's Center, ousted from West 22nd Street, moved into the abandoned firehouse owned by the City of N.Y. Took a new lease on life, if not yet on the building itself. It has sometimes been difficult to see the possibilities in the peeling paint, grunge of years and the uncertainty of the duration of our tenancy.

Sludge and water were shoveled out of the flooded basement. "If it floods again," the plumber said, "you need a new sump pump." A woman plumber could have put it more kindly to us, but the only known one is busy sprinkling cleanser in sinks on TV. Anyhow, we now have the info and personnel and are confident sump can be done about the whole damp situation.

Electricity we got with $100 cash and a week of womanwork. Heat--not yet. Electric heaters helped through the winter, but the only real warmth we knew was at the party on Happy New Eve's Year.

What needs doing now is cranking up the political powers to get a lease; then, to put more work in our plumbing, a heating system ($3,000 at least), repair of the roof drain, and the installation of fire escapes. A lot of cleaning and painting has been done on Work-Saturdays this spring. There are couches and chairs. There is space. It's all for women. With a lease, women can redesign these interiors for long-term use and bring this building from the 19th century to the present, just as women are doing in every area of their lives. In fact, a great deal of interior architecture--inside women's heads--has already been accomplished here in spite of external, "as is" conditions. We have a building which is not of this world.

New York: Women’s Liberation Center of New York, 1973. Offset. Single leaf folded to form [4]pp. 8 1/2 x 11 in. Three small tears to edges, slight loss to bottom right corner; very good.

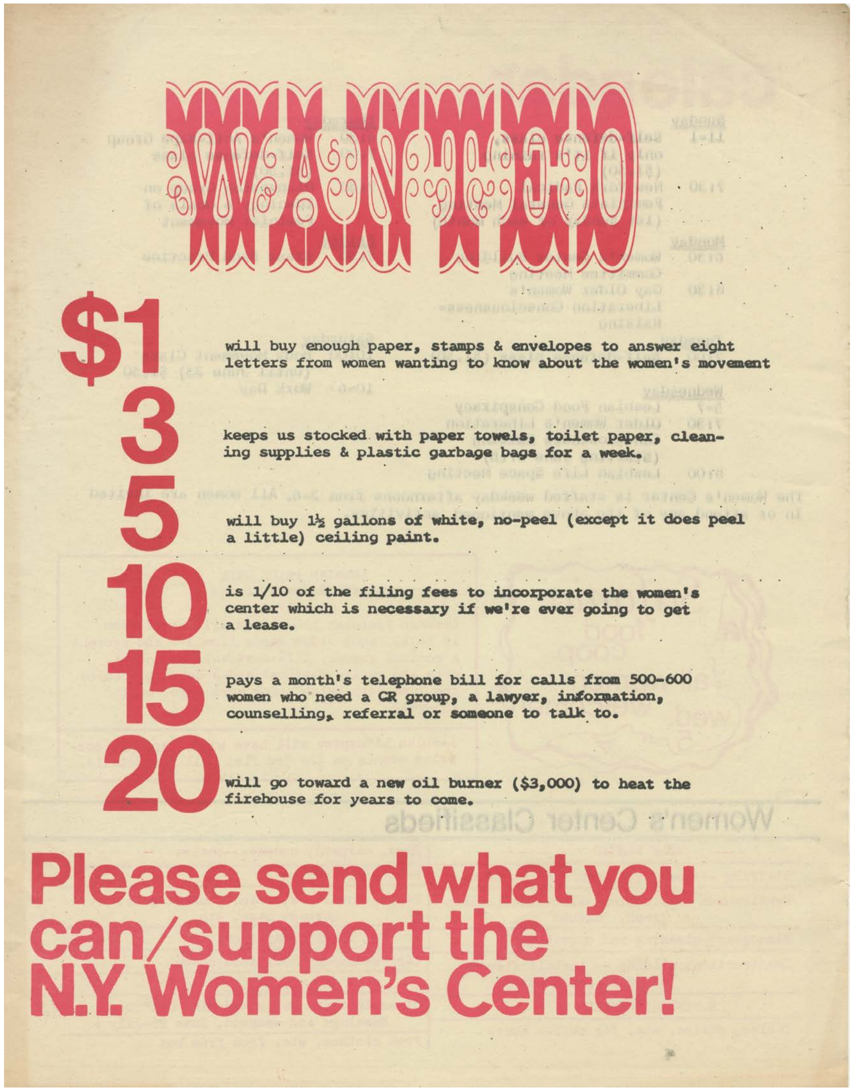
Early flyer from The Women’s Liberation Center, published just a year after its founding by Lesbian Feminist Liberation and the Lesbian Switchboard.

The Women’s Liberation Center was a key node in the New York women’s and gay liberation movement, housing the offices and meeting space of several important organizations of the period, including Lesbian Feminist Liberation, Women’s Abortion Project, the Lesbian Lifespace Project, Older Women’s Liberation, the Lesbian Switchborad, Radicalesbians Health Collective, and several others over its 15 years in the firehouse. Additionally, the Center hosted frequent programming, including concerts, screenings, workshops, community dinners, and many other public events.

A year before the publication of this newsletter, The Women’s Liberation Center was evicted from a loft on 22nd Street and moved into the firehouse, which housed the Center until 1987. This newsletter details the history of the firehouse, the precarious legal status of the Center’s use of it, the process the Center would have to successfully navigate in order to formalize its use of the firehouse, and an ultimately successful political strategy to win a lease. The newsletter also includes an article on the prevalence of rape in New York City and movement efforts to combat it and support survivors, along with a comic by Carol Sanders.

A scarce document from an important early node of the women’s liberation movement and movement for abortion rights.

$350



WANTED

$1	will buy enough paper, stamps & envelopes to answer eight letters from women wanting to know about the women's movement
3	keeps us stocked with paper towels, toilet paper, cleaning supplies & plastic garbage bags for a week.
5	will buy 1½ gallons of white, no-peel (except it does peel a little) ceiling paint.
10	is 1/10 of the filing fees to incorporate the women's center which is necessary if we're ever going to get a lease.
15	pays a month's telephone bill for calls from 500-600 women who need a CR group, a lawyer, information, counselling, referral or someone to talk to.
20	will go toward a new oil burner ($3,000) to heat the firehouse for years to come.

Please send what you can/support the N.Y. Women's Center!

11. Wanted: Please send what you can / support the N.Y. Women's Center!

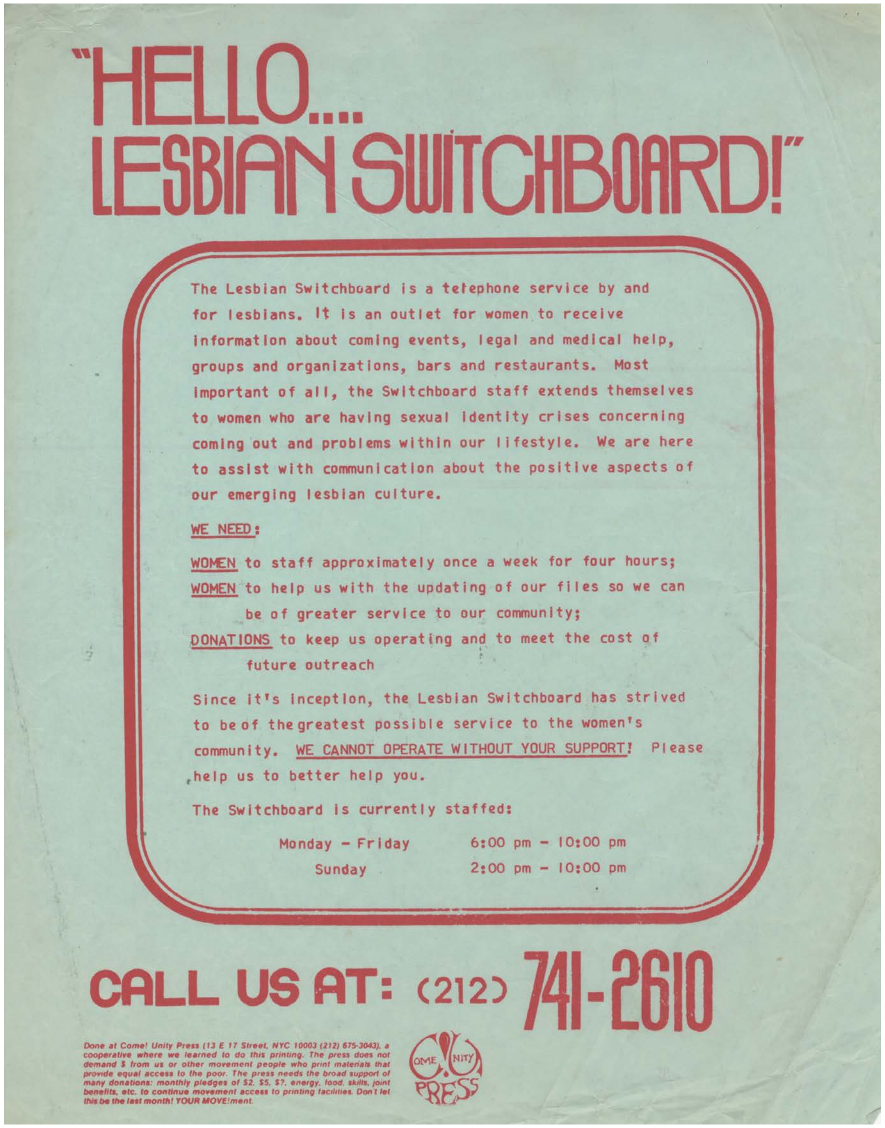
New York: Women's Liberation Center of New York, ca. 1973. Mimeograph. 8 1/2 x 11 in. Patch of toning commensurate with age, two small tears to respective right and top edge; else near fine.

Flyer from The Women's Liberation Center soliciting donations, with a calendar of upcoming events on verso.

The Women's Liberation Center was a key node in the New York women's and gay liberation movement, housing the offices and meeting space of several important organizations of the period, including Lesbian Feminist Liberation following their split from Gay Activists Alliance, Women's Abortion Project, the Lesbian Lifespace Project, Older Women's Liberation, the Lesbian Switchborad, Radicalesbians Health Collective, and more over its 15 years in the firehouse. Additionally, the Center hosted frequent programming, including concerts, screenings, workshops, dinners, and many other community events, as illustrated by the calendar on the verso.

During its first years at the firehouse, the Center struggled to pay for heat and repairs, relying on community labor and donations to keep the space afloat.

SOLD



"HELLO.... LESBIAN SWITCHBOARD!"

The Lesbian Switchboard is a telephone service by and for lesbians. It is an outlet for women to receive information about coming events, legal and medical help, groups and organizations, bars and restaurants. Most important of all, the Switchboard staff extends themselves to women who are having sexual identity crises concerning coming out and problems within our lifestyle. We are here to assist with communication about the positive aspects of our emerging lesbian culture.

WE NEED:

WOMEN to staff approximately once a week for four hours;
WOMEN to help us with the updating of our files so we can be of greater service to our community;
DONATIONS to keep us operating and to meet the cost of future outreach

Since it's inception, the Lesbian Switchboard has strived to be of the greatest possible service to the women's community. WE CANNOT OPERATE WITHOUT YOUR SUPPORT! Please help us to better help you.

The Switchboard is currently staffed:

Monday - Friday	6:00 pm - 10:00 pm
Sunday	2:00 pm - 10:00 pm

CALL US AT: (212) 741-2610

Done at Come! Unity Press (13 E 17 Street, NYC 10003 (212) 675-3043), a cooperative where we learned to do this printing. The press does not demand $ from us or other movement people who print materials that provide equal access to the poor. The press needs the broad support of many donations: monthly pledges of $2, $5, $?, energy, food, skills, joint benefits, etc. to continue movement access to printing facilities. Don't let this be the last month! YOUR MOVE!ment.

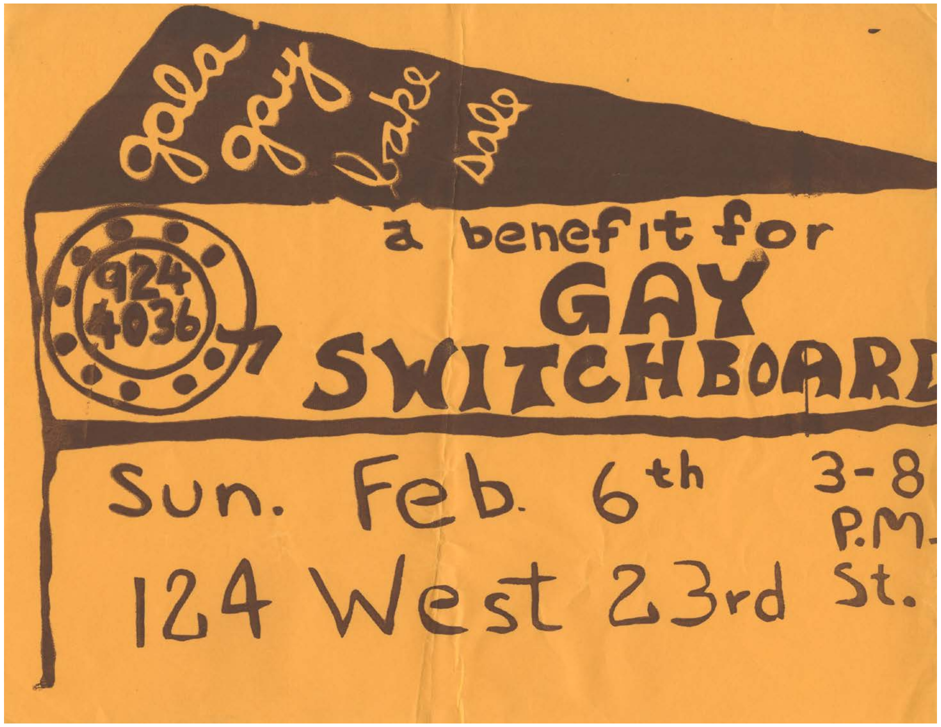
12. "Hello... Lesbian Switchboard!"

[New York]: The Lesbian Switchboard, ca. 1970s. Offset. 8 1/2 x 11 in. Crease to bottom right corner, bumping and creasing to edges, minuscule closed tear to top right edge; very good.

Flyer soliciting volunteers and donations for the Lesbian Switchboard, a community telephone service that served as a guide and clearinghouse of information about the New York lesbian community. The Lesbian Switchboard began operations in 1972, the same year as The Gay Switchboard, and was operated by volunteers until 1997.

Printed at Come! Unity Press, the gay anarchist printing cooperative that gave free access and training to movement organizations.

SOLD



13. Gala Gay Bake Sale: A Benefit for Gay Switchboard

New York: Gay Switchboard, [1972]. Offset. 8 1/2 x 11 in. Fold line at center and slight bumping to corners; very good.

A rare flyer from the first weeks of the Gay Switchboard's operations in New York City.

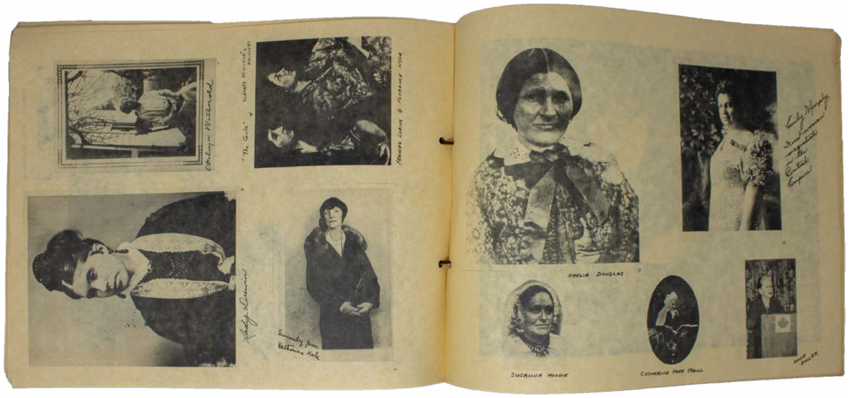
The flyer advertises a benefit for the Gay Switchboard, a community-run telephone switchboard founded in 1971 by members of Gay Activists Alliance to centralize and share information on the rapidly blossoming gay community. Callers requested information to guide them to social and political resources in New York: recommendations on good bars and cruising spots, LGBT-friendly doctors, discussion groups, or just in search of commiseration and a compassionate listener to talk with about the difficulties of living as a gay person in a political environment defined by social exclusion.

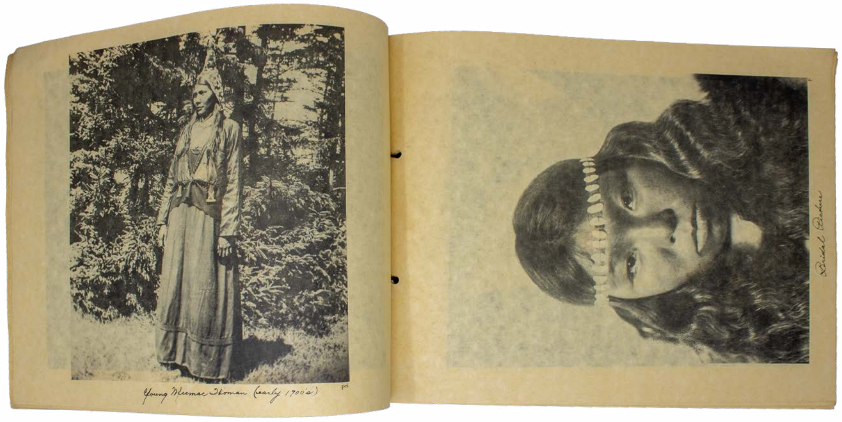
This flyer comes from early in the in the Gay Switchboard's history when it was first fundraising to begin operations and sustain itself; the Switchboard received its first call on January 13, 1972, just a few weeks before this gay gala bake sale benefit.

The Gay Switchboard continues to operate today, now as the LGBT Switchboard of New York.

$250

Our
Mothers'
Mothers





14. Our Mothers' Mothers: Canadian Sisterhood's Family Album

Carol Pasternak. Ontario: privately printed, 1978. Offset. [88] pp. String bound with brown string. 11 x 14 in. Quarter ring of discoloration to front cover and slight bumping to top right corner; else near fine.

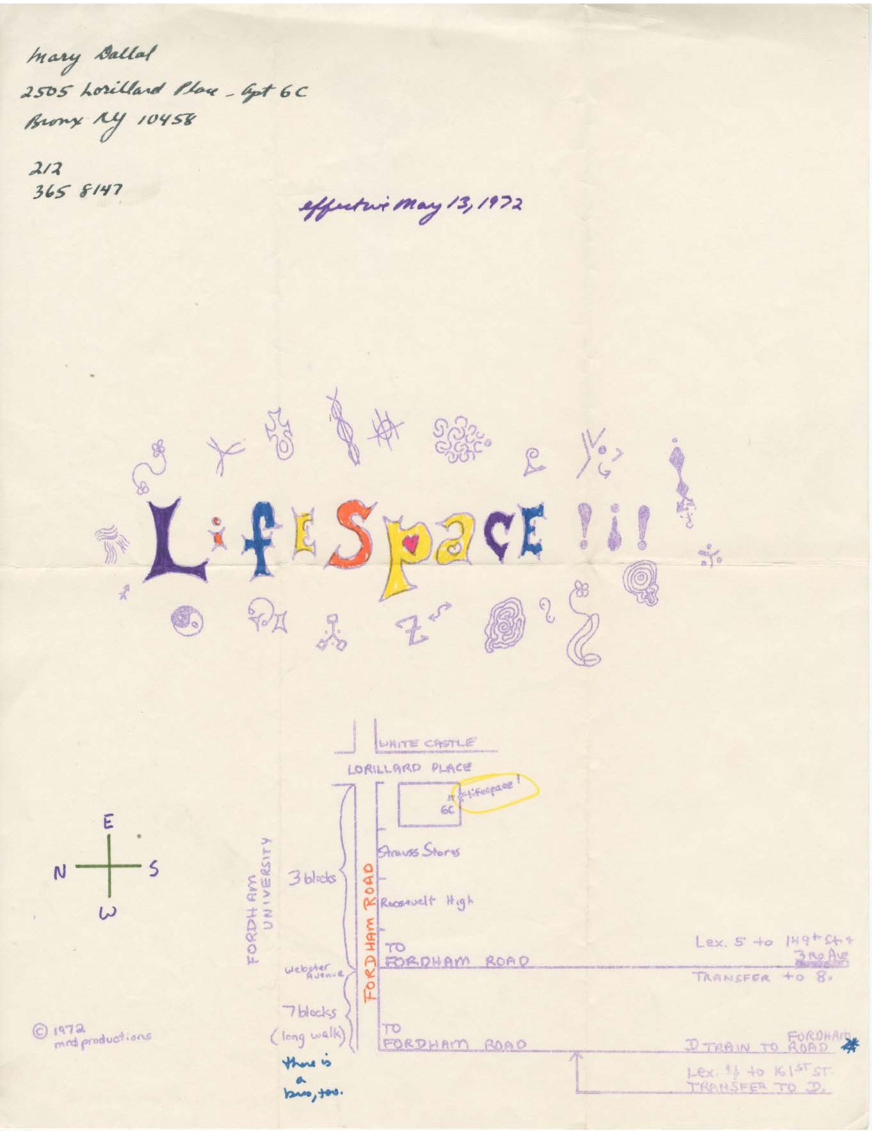
A large privately printed photobook compiling photographs, quotations, and brief biographical sketches of Canadian girls and women from a variety of class and racial backgrounds in the late-19th and early-20th centuries.

The writer and research Carol Pasternak collected the 113 images from 13 archives across Canada in an effort to create a wide ranging photographic record of Canadian women's history. Pasternak worked on The Women's Kit Project at The Ontario Institute for Studies in Education, an initiative to locate and compile materials for feminist curriculum development. Pasternak created the book as a gift for her coworkers Becky Kane and Margot Smith; she likely gathered the materials for the book while on a research trip with Smith for the book *Pioneer Women of Western Canada*, published by The Ontario Institute for Studies in Education in 1978, the same year as *Our Mothers' Mothers*.

A seemingly undocumented and unrecorded hand-bound photobook created in the spirit of the intellectual project of forging and recuperating women's history.

Not located on OCLC as of October 2024.

SOLD



Mary Dallat
2505 Lorillard Place - Apt 6C
Bronx NY 10458

212
365 8147

effective May 13, 1972

LifeSpace !¡!

© 1972 mrd productions

E
N
S
W
WHITE CASTLE
LORILLARD PLACE
6C
LifeSpace!
Strauss Stores
Roosevelt High
FORDHAM UNIVERSITY
3 blocks
FORDHAM ROAD
Webster Avenue
7 blocks
(long walk)
there is a bus, too.
TO FORDHAM ROAD
Lex. 5 to 149th St + 3RD AVE
TRANSFER to 8.
TO FORDHAM ROAD
D TRAIN TO FORDHAM ROAD
Lex. 4 to 161ST ST.
TRANSFER TO D.

15. LifeSpace [original holograph flyer] [The Bronx]

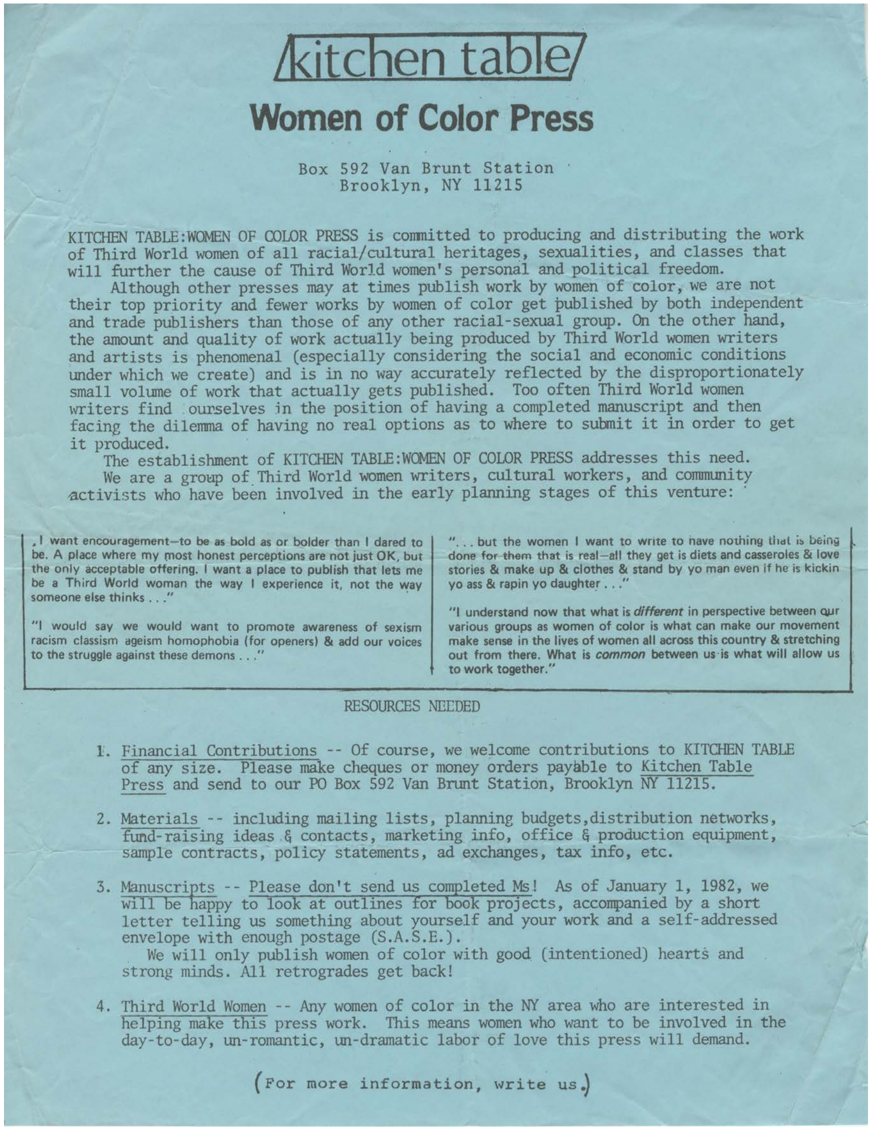
The Bronx: [Lesbian LifeSpace Project], 1972. Spirit duplicate with holograph in marker. 8 1/2 x 11 in. Lines from folding into sixths; else near fine.

Original holograph flyer providing the location of LifeSpace, likely referring to the Lesbian LifeSpace Project.

Information on the Lesbian LifeSpace Project is scarce: the only mention we located was in a 1972 New York Times article, mentioning that the LifeSpace files were stored at the Women’s Liberation Center office.

A record of lesbian organizing in The Bronx, a significantly lower-income and more ethnically diverse part of the city than Lower Manhattan, where much of the movement was centered.

$250



kitchen table

Women of Color Press

Box 592 Van Brunt Station
Brooklyn, NY 11215

KITCHEN TABLE:WOMEN OF COLOR PRESS is committed to producing and distributing the work of Third World women of all racial/cultural heritages, sexualities, and classes that will further the cause of Third World women's personal and political freedom.

Although other presses may at times publish work by women of color, we are not their top priority and fewer works by women of color get published by both independent and trade publishers than those of any other racial-sexual group. On the other hand, the amount and quality of work actually being produced by Third World women writers and artists is phenomenal (especially considering the social and economic conditions under which we create) and is in no way accurately reflected by the disproportionately small volume of work that actually gets published. Too often Third World women writers find ourselves in the position of having a completed manuscript and then facing the dilemma of having no real options as to where to submit it in order to get it produced.

The establishment of KITCHEN TABLE:WOMEN OF COLOR PRESS addresses this need.

We are a group of Third World women writers, cultural workers, and community activists who have been involved in the early planning stages of this venture:

"I want encouragement—to be as bold as or bolder than I dared to be. A place where my most honest perceptions are not just OK, but the only acceptable offering. I want a place to publish that lets me be a Third World woman the way I experience it, not the way someone else thinks . . ."

"I would say we would want to promote awareness of sexism racism classism ageism homophobia (for openers) & add our voices to the struggle against these demons . . ."

". . . but the women I want to write to have nothing that is being done for them that is real—all they get is diets and casseroles & love stories & make up & clothes & stand by yo man even if he is kickin yo ass & rapin yo daughter . . ."

"I understand now that what is *different* in perspective between our various groups as women of color is what can make our movement make sense in the lives of women all across this country & stretching out from there. What is *common* between us is what will allow us to work together."

RESOURCES NEEDED

1. Financial Contributions -- Of course, we welcome contributions to KITCHEN TABLE of any size. Please make cheques or money orders payable to Kitchen Table Press and send to our PO Box 592 Van Brunt Station, Brooklyn NY 11215.
2. Materials -- including mailing lists, planning budgets, distribution networks, fund-raising ideas & contacts, marketing info, office & production equipment, sample contracts, policy statements, ad exchanges, tax info, etc.
3. Manuscripts -- Please don't send us completed Ms! As of January 1, 1982, we will be happy to look at outlines for book projects, accompanied by a short letter telling us something about yourself and your work and a self-addressed envelope with enough postage (S.A.S.E.).
   We will only publish women of color with good (intentioned) hearts and strong minds. All retrogrades get back!
4. Third World Women -- Any women of color in the NY area who are interested in helping make this press work. This means women who want to be involved in the day-to-day, un-romantic, un-dramatic labor of love this press will demand.

(For more information, write us.)

16. Kitchen Table: Women of Color Press [founding manifesto]

New York: Kitchen Table: Women of Color Press, 1981. Offset. 8 ½ x 11 in. Very good.

A 1981 flyer announcing the launch of Kitchen Table: Women of Color Press, founded by the Black socialist author Barbara Smith at the urging of her friend and collaborator, Audre Lorde.

In its first years, Kitchen Table published a number of influential books focused on the experiences of women of color, including *Cuentos: Stories by Latinas* and Smith's own *Home Girls: A Black Feminist Anthology*.

As described by founder Barbara Smith in a 1989 essay in *Frontiers* magazine, "[i]n October 1980, Audre Lorde said to me during a phone conversation, 'We really need to do something about publishing…it was at that meeting that Kitchen Table: Women of Color Press was born. We did not arrive at a name or announce our existence until a year later, but at that initial meeting we did decide to be a publisher for all women of color."

A critical document from the founding of the groundbreaking women of color feminist press, laying out the vision and mandate of the new editorial endeavor.

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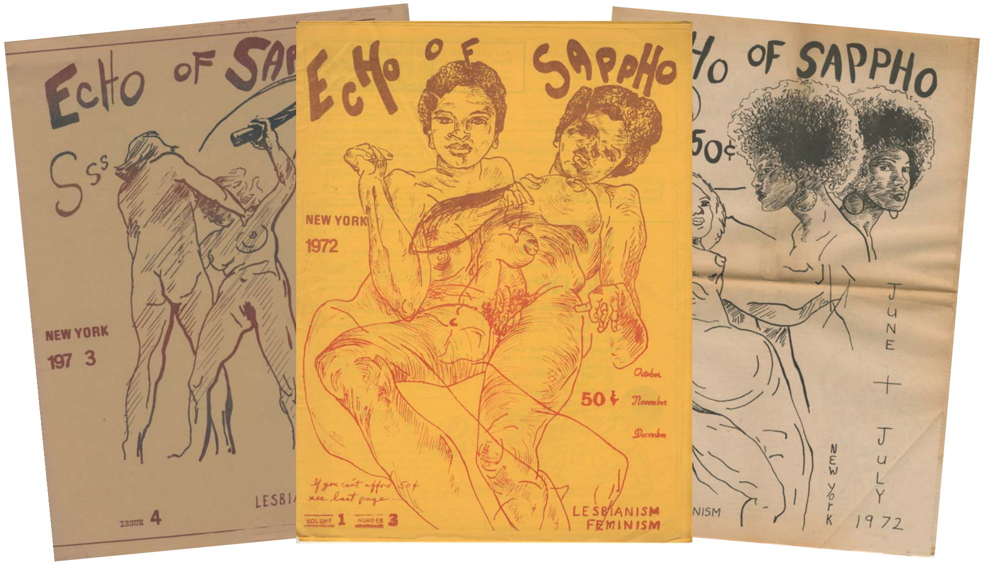
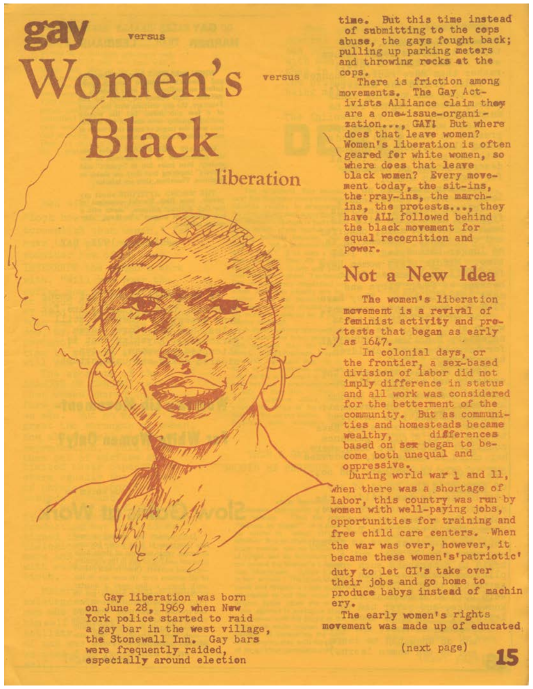


17. Echo of Sappho, Nos. 1, 3-4 [Black, working-class, Brooklyn lesbians]

Brooklyn: Sisters of Liberation, 1972-1973. Three volumes. No. 1, offset on newsprint, 11 x 17 in. 16 pp; Nos. 3 and 4 each 8 ½ x 11 in. unbound in self-wraps, as issued. Each 32 pp. Illustrated throughout. Very good to near fine, with remarkably little wear.

Three of the five issues released of this exceedingly rare anonymous radical lesbian periodical published in Brooklyn in 1972 and 1973, foregrounding the narratives of Black and working class lesbians, an editorial focus rarely observed in the world of lesbian periodicals in the early 1970s.

The first issue explains that “This paper is for lesbians, feminists, and men who wish to free themselves from sexism” and “to show all sides of lesbianism without bias: political non-political; social non-social”; it is notable for foregrounding women of color, and for frank, sex-positive discourse, particularly around S&M in the lesbian community, a major focus of the final issue.



gay versus Women's versus Black liberation

Gay liberation was born on June 28, 1969 when New York police started to raid a gay bar in the west village, the Stonewall Inn. Gay bars were frequently raided, especially around election time. But this time instead of submitting to the cops abuse, the gays fought back; pulling up parking meters and throwing rocks at the cops.

There is friction among movements. The Gay Activists Alliance claim they are a one-issue-organization..., GAY! But where does that leave women? Women's liberation is often geared for white women, so where does that leave black women? Every movement today, the sit-ins, the pray-ins, the march-ins, the protests..., they have ALL followed behind the black movement for equal recognition and power.

Not a New Idea

The women's liberation movement is a revival of feminist activity and protests that began as early as 1647.

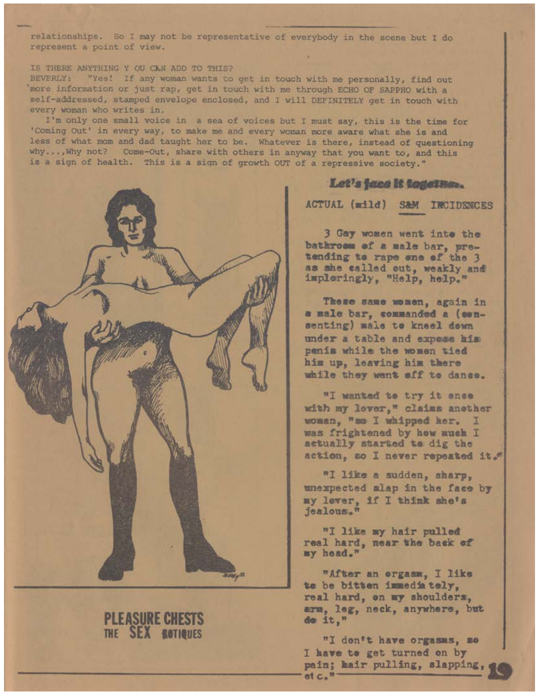
In colonial days, or the frontier, a sex-based division of labor did not imply difference in status and all work was considered for the betterment of the community. But as communities and homesteads became wealthy, differences based on sex began to become both unequal and oppressive.

During world war 1 and 11, when there was a shortage of labor, this country was run by women with well-paying jobs, opportunities for training and free child care centers. When the war was over, however, it became these women's'patriotic' duty to let GI's take over their jobs and go home to produce babys instead of machinery.

The early women's rights movement was made up of educated

(next page)

15



relationships. So I may not be representative of everybody in the scene but I do represent a point of view.

IS THERE ANYTHING Y OU CAN ADD TO THIS?
BEVERLY: "Yes! If any woman wants to get in touch with me personally, find out more information or just rap, get in touch with me through ECHO OF SAPPHO with a self-addressed, stamped envelope enclosed, and I will DEFINITELY get in touch with every woman who writes in.

I'm only one small voice in a sea of voices but I must say, this is the time for 'Coming Out' in every way, to make me and every woman more aware what she is and less of what mom and dad taught her to be. Whatever is there, instead of questioning why...,Why not? Come-Out, share with others in anyway that you want to, and this is a sign of health. This is a sign of growth OUT of a repressive society."

Let's face it together.

ACTUAL (mild) S&M INCIDENCES

3 Gay women went into the bathroom of a male bar, pretending to rape one of the 3 as she called out, weakly and imploringly, "Help, help."

These same women, again in a male bar, commanded a (consenting) male to kneel down under a table and expose his penis while the women tied him up, leaving him there while they went off to dance.

"I wanted to try it once with my lover," claims another woman, "so I whipped her. I was frightened by how much I actually started to dig the action, so I never repeated it."

"I like a sudden, sharp, unexpected slap in the face by my lover, if I think she's jealous."

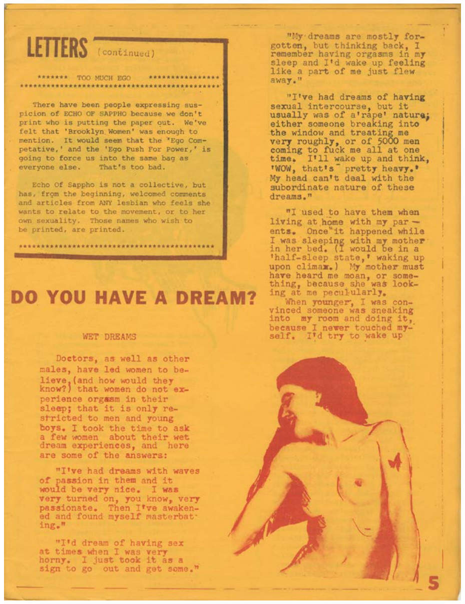
"I like my hair pulled real hard, near the back of my head."

"After an orgasm, I like to be bitten immediately, real hard, on my shoulders, arm, leg, neck, anywhere, but do it,"

"I don't have orgasms, so I have to get turned on by pain; hair pulling, slapping, etc."

PLEASURE CHESTS
THE SEX BOTIQUES

19



LETTERS (continued)

******* TOO MUCH EGO ****************

There have been people expressing suspicion of ECHO OF SAPPHO because we don't print who is putting the paper out. We've felt that 'Brooklyn Women' was enough to mention. It would seem that the 'Ego Competative,' and the 'Ego Push For Power,' is going to force us into the same bag as everyone else. That's too bad.

Echo Of Sappho is not a collective, but has, from the beginning, welcomed comments and articles from ANY lesbian who feels she wants to relate to the movement, or to her own sexuality. Those names who wish to be printed, are printed.

DO YOU HAVE A DREAM?

WET DREAMS

Doctors, as well as other males, have led women to believe,(and how would they know?) that women do not experience orgasm in their sleep; that it is only restricted to men and young boys. I took the time to ask a few women about their wet dream experiences, and here are some of the answers:

"I've had dreams with waves of passion in them and it would be very nice. I was very turned on, you know, very passionate. Then I've awakened and found myself masterbating."

"I'd dream of having sex at times when I was very horny. I just took it as a sign to go out and get some."

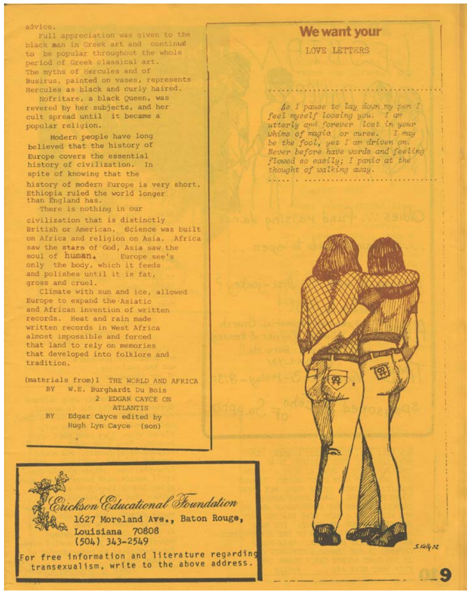
"My dreams are mostly forgotten, but thinking back, I remember having orgasms in my sleep and I'd wake up feeling like a part of me just flew away."

"I've had dreams of having sexual intercourse, but it usually was of a'rape' nature; either someone breaking into the window and treating me very roughly, or of 5000 men coming to fuck me all at one time. I'll wake up and think, 'WOW, that's pretty heavy.' My head can't deal with the subordinate nature of these dreams."

"I used to have them when living at home with my parents. Once it happened while I was sleeping with my mother in her bed. (I would be in a 'half-sleep state,' waking up upon climax.) My mother must have heard me moan, or something, because she was looking at me peculularly.

When younger, I was convinced someone was sneaking into my room and doing it, because I newer touched myself. I'd try to wake up

5



advice.

Full appreciation was given to the black man in Greek art and continud to be popular throughout the whole period of Greek classical art. The myths of Hercules and of Busirus, painted on vases, represents Hercules as black and curly haired.

Nofritare, a black Queen, was revered by her subjects, and her cult spread until it became a popular religion.

Modern people have long believed that the history of Europe covers the essential history of civilization. In spite of knowing that the history of modern Europe is very short. Ethiopia ruled the world longer than England has.

There is nothing in our civilization that is distinctly British or American. Science was built on Africa and religion on Asia. Africa saw the stars of God, Asia saw the soul of human. Europe see's only the body, which it feeds and polishes until it is fat, gross and cruel.

Climate with sun and ice, allowed Europe to expand the Asiatic and African invention of written records. Heat and rain made written records in West Africa almost impossible and forced that land to rely on memories that developed into folklore and tradition.

(materials from)1 THE WORLD AND AFRICA
BY W.E. Burghardt Du Bois
2 EDGAR CAYCE ON ATLANTIS
BY Edgar Cayce edited by Hugh Lyn Cayce (son)

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For free information and literature regarding transexualism, write to the above address.

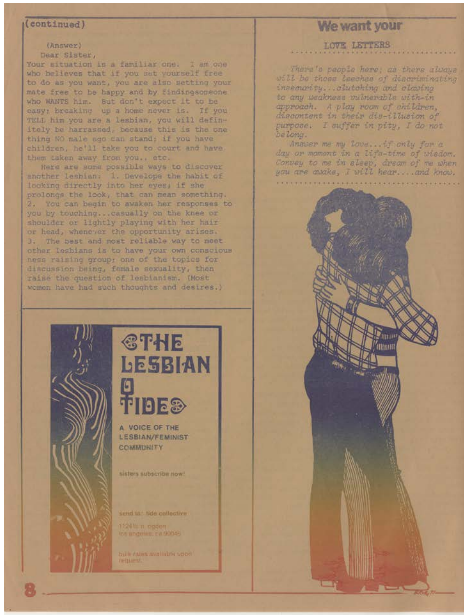
We want your

LOVE LETTERS

As I pause to lay down my pen I feel myself loosing you. I am utterly and forever lost in your whims of magic or curse. I may be the fool, yet I am driven on. Never before have words and feeling flowed so easily; I panic at the thought of walking away.

S Kelly 72

9



(continued)

(Answer)

Dear Sister,

Your situation is a familiar one. I am one who believes that if you set yourself free to do as you want, you are also setting your mate free to be happy and by findingsomeone who WANTS him. But don't expect it to be easy; breaking up a home never is. If you TELL him you are a lesbian, you will definitely be harrassed, because this is the one thing NO male ego can stand; if you have children, he'll take you to court and have them taken away from you., etc.

Here are some possible ways to discover another lesbian: 1. Develope the habit of looking directly into her eyes; if she prolongs the look, that can mean something. 2. You can begin to awaken her responses to you by touching...casually on the knee or shoulder or lightly playing with her hair or head, whenever the opportunity arises. 3. The best and most reliable way to meet other lesbians is to have your own consciousness raising group; one of the topics for discussion being, female sexuality, then raise the question of lesbianism. (Most women have had such thoughts and desires.)

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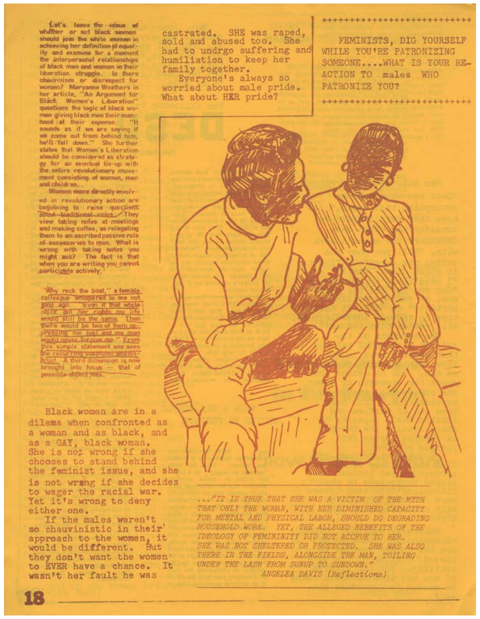
LOVE LETTERS

There's people here; as there always will be those leeches of discriminating insecurity...clutching and clawing to any weakness vulnerable with-in approach. A play room of children, discontent in their dis-illusion of purpose. I suffer in pity, I do not belong.

Answer me my love...if only for a day or moment in a life-time of wisdom. Convey to me in sleep, dream of me when you are awake, I will hear....and know.

8



Let's leave the issue of whether or not black women should join the white women in achieving her definition of equality and examine for a moment the interpersonal relationships of black men and women in their liberation struggle. Is there chauvinism or disrespect for women? Maryanne Weathers in her article, "An Argument for Black Women's Liberation" questions the logic of black women giving black men their manhood at their expense. "It sounds as if we are saying if we come out from behind him, he'll fall down." She further states that Women's Liberation should be considered as strategy for an eventual tie-up with the entire revolutionary movement consisting of women, men and children.

Women more directly involved in revolutionary action are beginning to raise questions ~~about traditional roles.~~ They view taking notes at meetings and making coffee, as relegating them to an ascribed passive role of accessories to men. What is wrong with taking notes you might ask? The fact is that when you are writing you cannot participate actively.

"Why rock the boat," a female colleague whispered to me not long ago. "Even if that white chick got her rights my life would still be the same. Then there would be two of them oppressing me just and my man would never forgive me." From this simple statement one sees the recurring suspicion and distrust. A third dimension is now brought into focus -- that of possible object loss.

Black women are in a dilema when confronted as a woman and as black, and as a GAY, black woman. She is not wrong if she chooses to stand behind the feminist issue, and she is not wrong if she decides to wager the racial war. Yet it's wrong to deny either one.

If the males weren't so chauvinistic in their approach to the women, it would be different. But they don't want the women to EVER have a chance. It wasn't her fault he was castrated. SHE was raped, sold and abused too. She had to undrgo suffering and humiliation to keep her family together.

Everyone's always so worried about male pride. What about HER pride?

+++++++++++++++++++++++++++

FEMINISTS, DIG YOURSELF WHILE YOU'RE PATRONIZING SOMEONE....WHAT IS YOUR REACTION TO males WHO PATRONIZE YOU?

+++++++++++++++++++++++++++

..."IT IS TRUE THAT SHE WAS A VICTIM OF THE MYTH THAT ONLY THE WOMAN, WITH HER DIMINISHED CAPACITY FOR MENTAL AND PHYSICAL LABOR, SHOULD DO DEGRADING HOUSEHOLD WORK. YET, THE ALLEGED BEBEFITS OF THE IDEOLOGY OF FEMININITY DID NOT ACCRUE TO HER. SHE WAS NOT SHELTERED OR PROTECTED. SHE WAS ALSO THERE IN THE FIELDS, ALONGSIDE THE MAN, TOILING UNDER THE LASH FROM SUNUP TO SUNDOWN."

ANGELEA DAVIS (Reflections)

18

Each issue also includes an extensive list of gay and lesbian resources, bookstores, and newsletters, including the gay and lesbian switchboards, Riis Beach, the Women's Print Shop, and organizations around the country, including the Chicago Women's Liberation Union - the organization from which the pre-Roe women's abortion counseling service, the Janes, was founded.

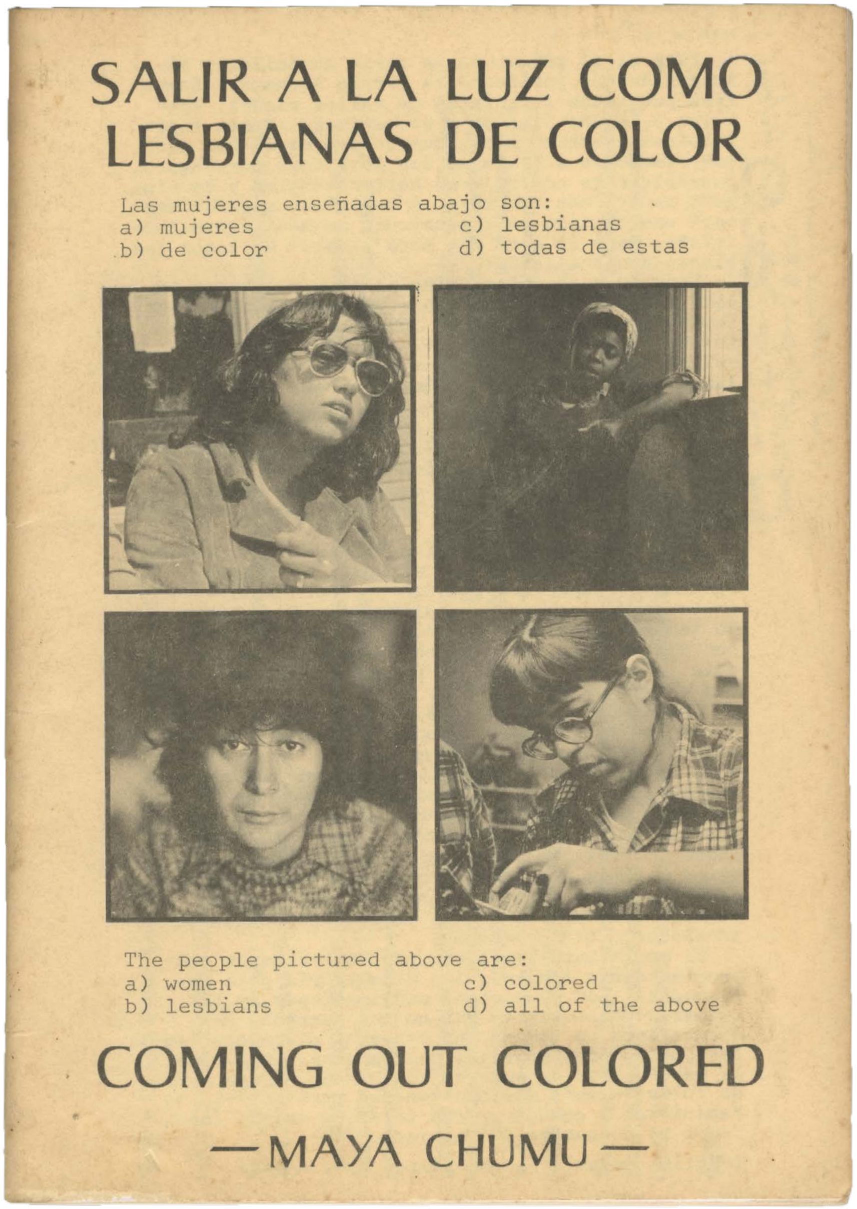
The periodical is also notable for focusing on Black lesbian organizing, discussing race and class issues explicitly and frequently, and for illustrations depicting of women of color present throughout each issue. The journal also provides information about and discussions of queer spaces outside the circuit of downtown Manhattan gay bars and bookstores, highlighting organizations active in the South Bronx, Washington Heights, Flatbush, and Crown Heights.

We are unable to locate much information about the periodical or its publishers, "Sisters of Liberation." Listing no author names, the publishing collective used a P.O. box as their address, with a 11217 zip code, covering much of what is now Boerum Hill, but was then known as North Gowanus - a neighborhood with large Black, Latinx, and Mohawk Nation populations, then in the midst of wave of gentrification highlighted by the beginnings of the "brownstoner" movement.

A rare glimpse into working class lesbian socialisms and geographies not often included in histories of lesbian New York. OCLC locates 2 holdings of any issues as of October 2024, with numerous digital and microform copies.

"Some white women have a tendency to think all black women are butches not realizing they had to fight harder to survive."

SOLD



SALIR A LA LUZ COMO
LESBIANAS DE COLOR

Las mujeres enseñadas abajo son:
a) mujeres
b) de color
c) lesbianas
d) todas de estas

The people pictured above are:
a) women
b) lesbians
c) colored
d) all of the above

COMING OUT COLORED

—MAYA CHUMU—

18. Salir a La Luz Cómo Lesbianas de Color: Coming Out Colored

Maya Chumu; Emiliana Carera, translator.

Seattle: Tsunami Press, 1980. Saddle stapled in photo-illustrated wraps. 57 pp. Text in English and Spanish. 5 ½ x 8 ½ in. Owners inscription on inside cover and title page. Very good.

A superb primary source document, and a lesser-known example of writing about lesbians of color.

Coming Out Colored, released by a small group of anti-racist, anti-capitalist lesbian separatists, prefigured the wave of lesbian coming out stories published through out the 1980s, and articulates a politics that today is recognizable as intersectional. Chumu argues that the construction of race and gender caused lesbians of color to be marginalized in communities of color due to their sexuality, in the queer community because of gender, and tokenized within the lesbian community because of race.

The next year, the much more widely distributed and studied anthology, *This Bridge Called My Back: Writings by Radical Women of Color*, edited by Gloria Anzaldua and Cherrie Moraga, was published. It is credited with bringing many of these arguments about race, class, gender, and sexuality into wider circulation.

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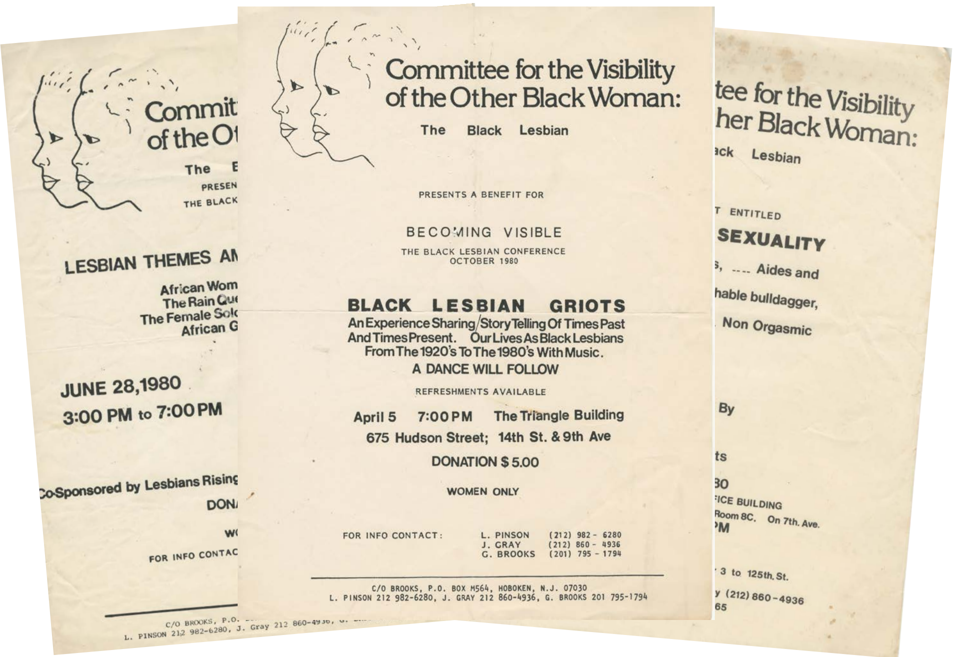

Committee for the Visibility of the Other Black Woman:

The Black Lesbian

PRESENTS A BENEFIT FOR

BECOMING VISIBLE

THE BLACK LESBIAN CONFERENCE
OCTOBER 1980

BLACK LESBIAN GRIOTS

An Experience Sharing/Story Telling Of Times Past And Times Present. Our Lives As Black Lesbians From The 1920's To The 1980's With Music.

A DANCE WILL FOLLOW

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April 5 7:00 PM The Triangle Building
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WOMEN ONLY

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L. PINSON 212 982-6280, J. GRAY 212 860-4936, G. BROOKS 201 795-1794

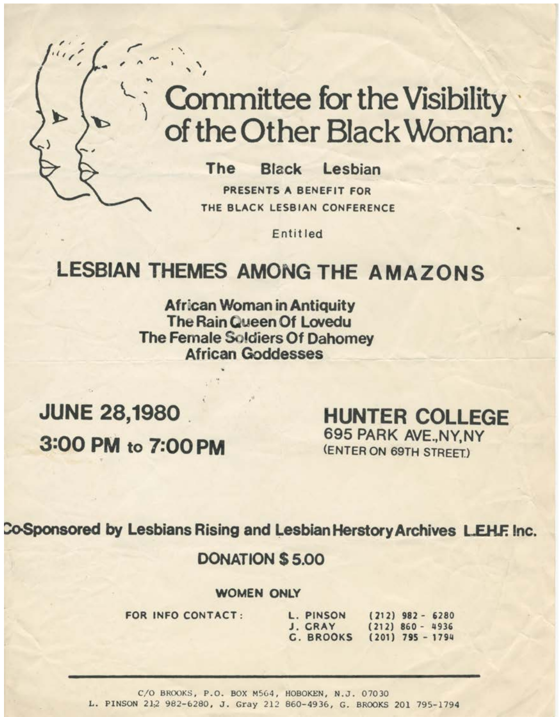
19. The Other Black Woman, vol. no. 1 [with] Three Flyers from the Committee for the Visibility of the Other Black Woman: Black Lesbians

Queens, NY: The Committee for the Visibility of the Other Black Woman / The Black Lesbian, 1980-1981. Offset. Saddle stapled in pictorial wrappers. 29 pp. 8 1/2 x 11 in. Prior owner's inscription to inside cover and first page. Slight bumping to text block and toning to bottom of back cover; else near fine. [and] Three flyers. Offset. 8 1/2 x 11 in. All very good, bearing lines from folding, pinholes, one with soiling.

Three flyers and the sole journal published by the Committee for the Visibility of the Other Black Women, co-founded by one of the organizers of Salsa Soul Sisters.

The Committee was formed in early 1980 with a mandate to cohere, strengthen, and unify the Black lesbian community in New York and establish connections with Black communities elsewhere. Towards these ends, the Committee organized several events and outings for Black lesbians in New York.

In 1980, the Committee hosted a series of talks and panels to raise funds for a conference on Black lesbians held in San Francisco in October 1980 -- the first conference of its kind. The flyers here record three of these events and provide insight into the topics preoccupying the Black lesbian community as it developed into a distinct intellectual and political strain of feminism: the panels were titled “Lesbian Themes Among the Amazons,” “Black Lesbian Griots: An Experience Sharing/Story Telling of Times Past,” and “Black Lesbian Sexuality”. There was at least a fourth panel held by the Committee, titled “Conflicts in the Black Lesbian Community,” which was facilitated by Audre Lorde.



Committee for the Visibility of the Other Black Woman:

The Black Lesbian

PRESENTS A BENEFIT FOR
THE BLACK LESBIAN CONFERENCE

Entitled

LESBIAN THEMES AMONG THE AMAZONS

African Woman in Antiquity
The Rain Queen Of Lovedu
The Female Soldiers Of Dahomey
African Goddesses

JUNE 28,1980
3:00 PM to 7:00 PM

HUNTER COLLEGE
695 PARK AVE.,NY,NY
(ENTER ON 69TH STREET)

Co-Sponsored by Lesbians Rising and Lesbian Herstory Archives L.E.H.F. Inc.

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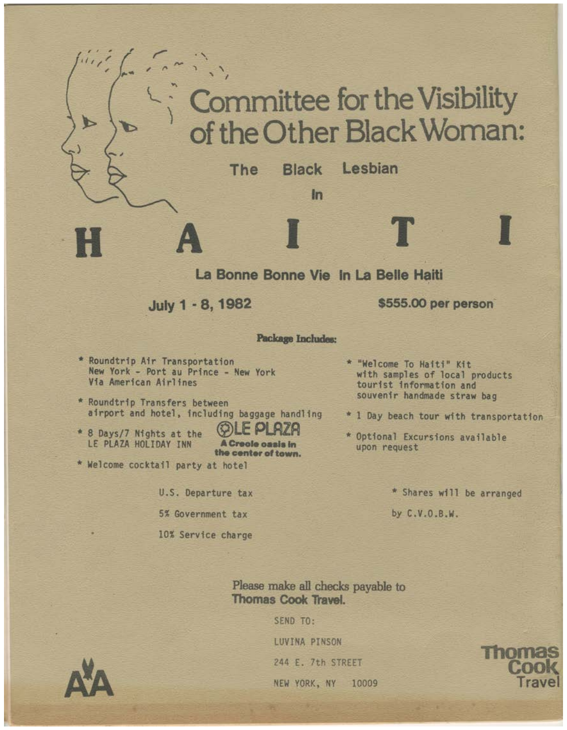

Committee for the Visibility of the Other Black Woman:

The Black Lesbian
in

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The magazine, *The Other Black Women*, expands on these topics and introduces further areas of interest. The publication's contents include a reminiscence of the Black lesbian nightlife scene in 1930s and 40s Harlem; biographical sketches of historical Black lesbian life, writing on the difficulty of recuperating Black lesbian history; a report on efforts to establish international connections with Black lesbians in other parts of the world; an article on the challenges lesbian mothers face; an article on African feminist symbology; letters; and poetry. Writers include Anita Cornwell, Ann Allen Shockley, Therese L. Baker, and Luvenia Pinson, among others. Pinson, a founding member of Salsa Soul Sisters, the first lesbian of color organization in the country, wrote the opening statement for the magazine and identifies herself as one of six members of the Committee.

In addition to the articles, the magazine promoted a planned conference on Black lesbians in Haiti; however, The Committee dissolved shortly after the publication of this first issue of the magazine and the conference was not realized. Also of note are ads for discos in The Bronx and Harlem; a women's film distribution company called Women Make Movies, Inc.; No More Cages, the women's prison newsletter; and women's bookstores and restaurants, indexing how the Committee was embedded in the larger cultural spheres of Black culture and the feminist movement in New York.

Four documents from a nearly unrecorded organization that played an important role in consolidation of Black lesbianism as a distinct intellectual and political project.

"The desire to eliminate the first of our endangerments, 'the state of our separateness' is a resonated consideration. We have always been a people in transition, moving, and creating new orders in the American experience. Our journeys go unseen, unheard and unheralded."

OLCLC records only microform and digital copies of the magazine, and no records of fliers, as of October 2024.

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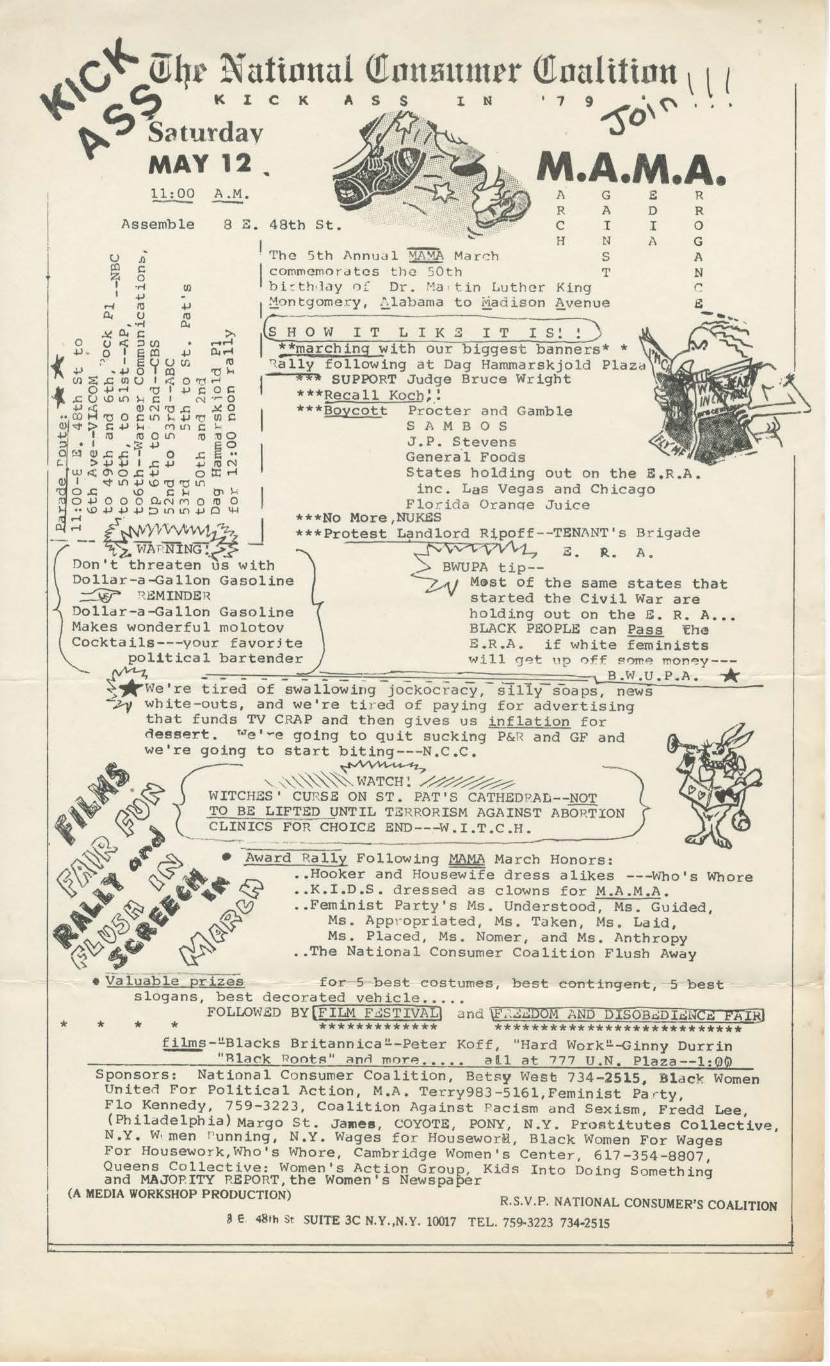

KICK ASS

The National Consumer Coalition !!!

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Saturday
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Assemble 8 E. 48th St.

M.A.M.A.
MARCH AGAINST MEDIA ARROGANCE

Parade Route: ★★
11:00—E E. 48th St to
6th Ave--VIACOM
to 49th and 6th, Rock Pl --NBC
to 50th, to 51st--AP,
to6th--Warner Communications,
Up 6th to 52nd--CBS
52nd to 53rd--ABC
53rd 5th to St. Pat's
to 50th and 2nd
Dag Hammarskjold Pl
for 12:00 noon rally

The 5th Annual MAMA March commemorates the 50th birthday of Dr. Martin Luther King
Montgomery, Alabama to Madison Avenue

SHOW IT LIKE IT IS!!

**marching with our biggest banners* *
Rally following at Dag Hammarskjold Plaza
*** SUPPORT Judge Bruce Wright
***Recall Koch!!
***Boycott Procter and Gamble
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***No More,NUKES
***Protest Landlord Ripoff--TENANT's Brigade

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REMINDER
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political bartender

E. R. A.
BWUPA tip--
Most of the same states that started the Civil War are holding out on the E. R. A... BLACK PEOPLE can Pass the E.R.A. if white feminists will get up off some money---
B.W.U.P.A. ★

★ We're tired of swallowing jockocracy, silly soaps, news white-outs, and we're tired of paying for advertising that funds TV CRAP and then gives us inflation for dessert. We're going to quit sucking P&R and GF and we're going to start biting---N.C.C.

WATCH!
WITCHES' CURSE ON ST. PAT'S CATHEDRAL--NOT TO BE LIFTED UNTIL TERRORISM AGAINST ABORTION CLINICS FOR CHOICE END---W.I.T.C.H.

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- Award Rally Following MAMA March Honors:
  ..Hooker and Housewife dress alikes ---Who's Whore
  ..K.I.D.S. dressed as clowns for M.A.M.A.
  ..Feminist Party's Ms. Understood, Ms. Guided, Ms. Appropriated, Ms. Taken, Ms. Laid, Ms. Placed, Ms. Nomer, and Ms. Anthropy
  ..The National Consumer Coalition Flush Away
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20. March Against Media Arrogance 1979 [sex positive, Black Marxist feminism]

New York: National Consumer Coalition [Black Women United for Political Action], 1979. 8 ½ x 14 in. Very good, with two horizontal lines from folding.

An dazzling, chaotic, and exasperated sex-positive feminist flyer for a nearly unrecorded demonstration organized by Black feminists in 1970s New York.

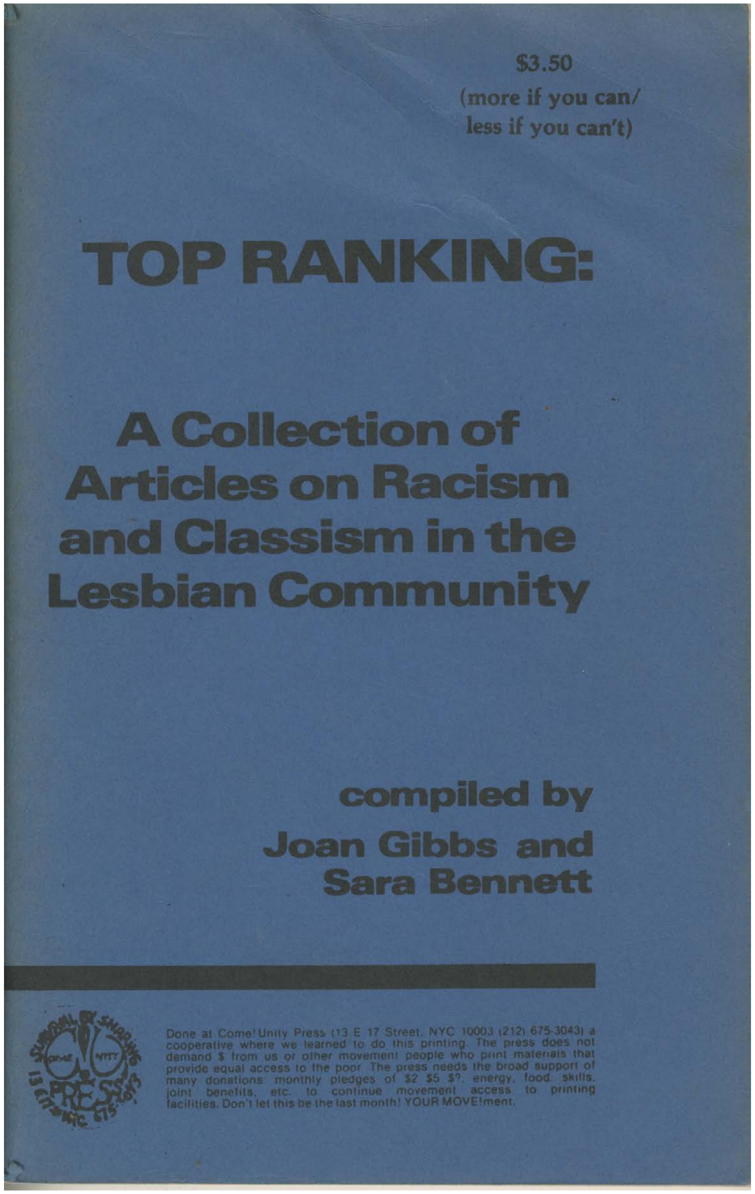
In a maximalist aesthetic employing collage, the flyer promotes the 5th annual March Against Media Arrogance (M.A.M.A.). The only records of MAMA that we could locate exist in the archive of Florynce Kennedy, Black feminist Marxist organizer and founder of Black Women United for Political Action (BWUPA). Kennedy (1916-2000) was a member of the National Organization for Women (NOW), a guerilla theatre protester and a prominent lawyer in the legal fight to repeal New York's restrictive abortion laws.

This flyer, besides explicitly standing with sex workers, espouses an anti-capitalist, anti-landlord, pro-tenant, Black radical standpoint. The flyer also detourns the logo and name of a pro-industry lobby group, The National Consumer Coalition, placing the march's organizers as the true representatives of American consumers.

The flyer lists among the sponsors of the march: BWUPA, Feminist Party, Flo Kennedy, Coalition Against Racism and Sexism, Margo St. James, COYOTE (Call Off Your Old Tired Ethics), PONY (Prostitutes of New York), N.Y. Prostitutes Collective, N.Y. Wages for Housework, Black Women Wages for Housework, Who's Whore, and others.

"BLACK PEOPLE can pass the E.R.A. if white feminists will get up off some money"

$350



$3.50
(more if you can/
less if you can't)

TOP RANKING:

A Collection of
Articles on Racism
and Classism in the
Lesbian Community

compiled by
Joan Gibbs and
Sara Bennett

Done at Come!Unity Press (13 E 17 Street, NYC 10003 (212) 675-3043) a cooperative where we learned to do this printing. The press does not demand $ from us or other movement people who print materials that provide equal access to the poor. The press needs the broad support of many donations: monthly pledges of $2 $5 $?, energy, food, skills, joint benefits, etc. to continue movement access to printing facilities. Don't let this be the last month! YOUR MOVE!ment.

21. Top Ranking: A Collection of Articles on Racism and Classism in the Lesbian Community

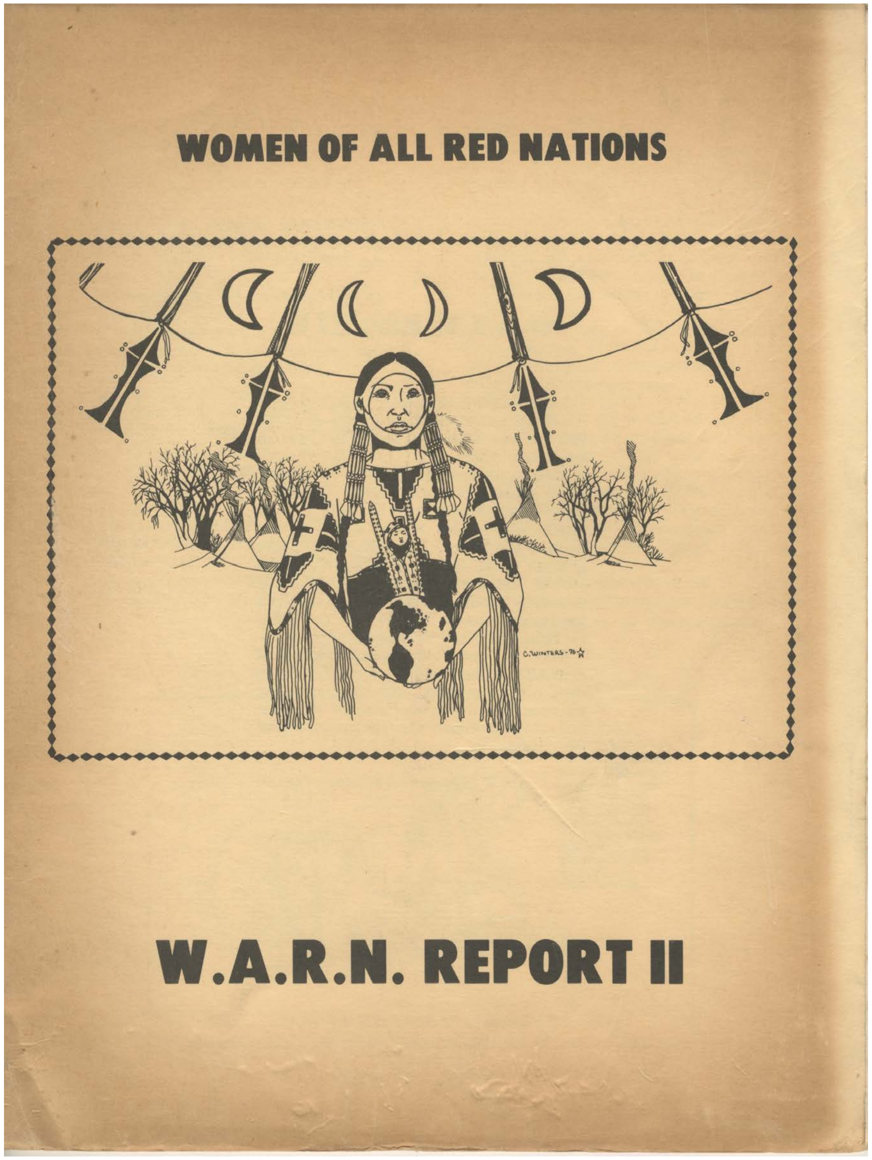
Joan Gibbs and Sara Bennett, eds.

New York: Come!Unity Press, 1980. Offset. Saddle stapled in blue wrappers. 148 pp. 5 3⁄8 x 8 1⁄4 in. Minor soiling and wear to spine; very good.

Collection of essays written in an analytic mode and political perspective that would come to be known as intersectional: beyond the topic signaled by the title, the collection covers Third World lesbianism, lesbians in prison, anti-imperialism, and Black lesbians in the gay liberation movement. Published shortly after the groundbreaking Combahee River Collective Statement articulated the specificity of oppression faced by women of color, the book was compiled and printed with the goal of contributing to the ongoing discussions in the lesbian community around class and race. The collection includes essays by major lesbian feminist writers Audre Lorde, Barbara Smith, Beverly Smith, Linda Brown, Cynthia R. Cauthern, Alison Colbert, Anita Cornwell, Karen Johanns, Vickie Mays, Cathy McCandless, Carol Seajay, and Minnie Bruce Pratt.

Published and printed by the New York gay autonomous press Come!Unity.

SOLD



WOMEN OF ALL RED NATIONS

W.A.R.N. REPORT II

22. Women of All Red Nations: W.A.R.N. Report II

[South Dakota]: Women of All Red Nations, 1980. Saddle-stapled in wraps. 8 ½ x 11 in. 43 pp. Age toning to wraps, light oxidation to wraps at staples, and bump to bottom of spine; overall, very good.

Rare publication from the indigenous feminist organization Women of All Red Nations (W.A.R.N.), with a significant focus on reproductive health activism.

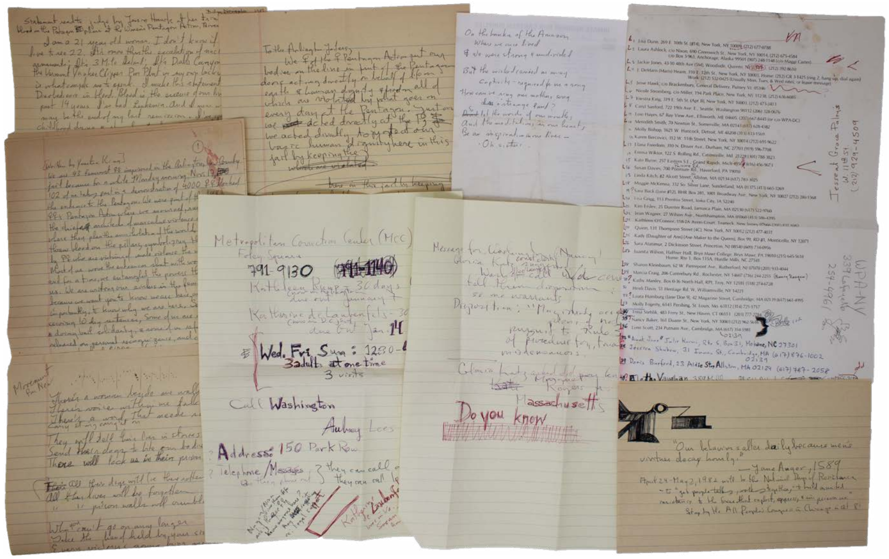
W.A.R.N. was founded in 1974. Its initial membership included more than 300 women from over 30 tribal communities, and significant overlap with members of the American Indian Movement (A.I.M.) and participants in the 1973 Wounded Knee Occupation. Key leaders in the organization included Lorelei DeCora Means, Madonna Thunderhawk, Phyllis Young, Janet McCloud, and Marie Sanchez.

Much of W.A.R.N.'s early focus was on healthcare in indigenous communities, including organizing around nuclear waste disposal on indigenous lands, and against forced sterilization in indigenous communities. This report includes essays on sterilization, energy resource exploitation, and political prisoners. The group remains active and mobilized in the recent struggles against the Keystone XL pipeline.

A critical document of indigenous women's history and health activism. OCLC locates 2 examples as of October 2024.

SOLD

International Women's Day, 1982
Women's Encampment for a Future of Peace and Justice
Seneca Army Depot, New York
SENECA ARMY DEPOT FACT SHEET
La Acción de Mujeres Al Pentágono
Alderson Hospitality House
WOMEN'S PENTAGON ACTION
5 DAYS IN A BOX
Women's Pentagon Action
November 15 & 16


Metropolitan Correction Center (MCC)
Wed. Fri. Sun.
Call Washington
Address: 150 Park Row
Do you know

23. The Women's Pentagon Action Archive [anti-war, anti-nuclear, eco-feminism, prisons]

New York / Seneca, NY / Washington, D.C. / Arlington, VA: Women's Pentagon Action, 1980-1983. 72 pamphlets, flyers, press packets, press releases, and holograph notepaper. Most very good to near fine.

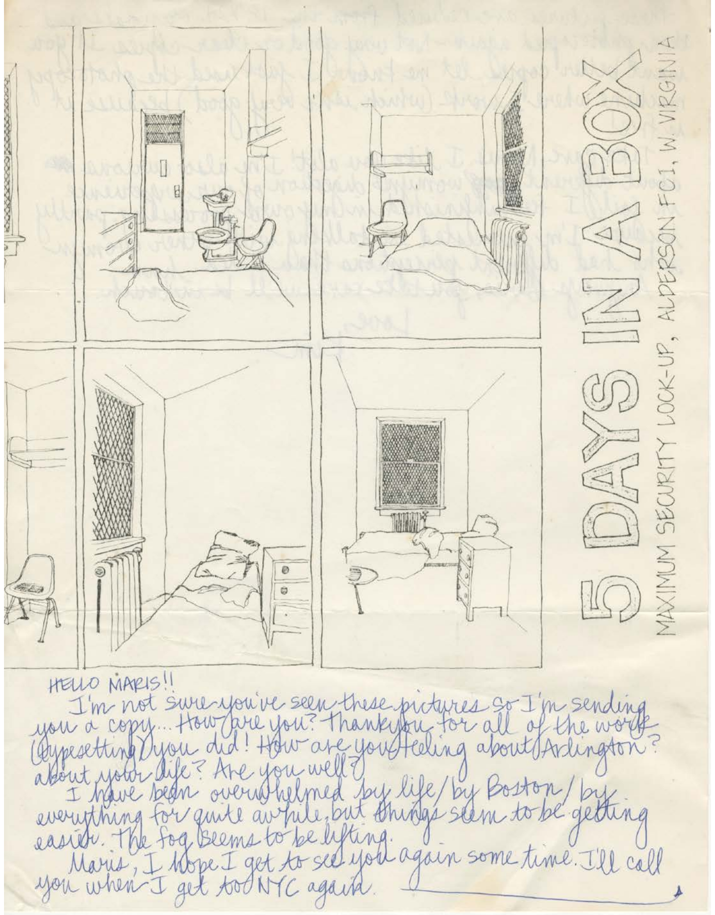
Small archive of flyers; pamphlets; broadsides; and handwritten, Xeroxed, and typeset documents related to the three largest demonstrations staged by the Women's Pentagon Action, including primary source records from the imprisonment of WPA organizers in 1981. The archive was gathered contemporaneously by Maris Hearn, a lesbian-feminist and New York member of the WPA who was imprisoned in 1981 for her participation in the organization's direct action.

Women's Pentagon Action was a decentralized, national feminist organization focused on anti-military, environmental, and social activism. The group organized two large demonstrations at the Pentagon in November 1980 and November 1981, smaller local autonomous actions, and the Women's Encampment for a Future of Peace and Justice at the Seneca Falls Army Depot. All of these actions are vigorously documented this archive.

The archive includes extensive records of Women Pentagon Action demonstrations and events in New York and Washington D.C. between 1980 and 1983, including the first and second demonstrations at the Pentagon in 1981 and 1982, as well as coordinated actions in New York City. These records consist of internal communiques, press releases, flyers for public events and actions, several of which are in Spanish, internally-facing records produced by Hearn's affinity group, and press about the actions from *Gay Community News*, *off our backs*, and other news sources. The collection also includes photo-mechanically reproduced contact sheets from a demonstration.

During the 1981 Women's Pentagon Action, Hearn was among 43 women who were arrested and detained for throwing blood on the pillars of the Pentagon and tying shut several entrances; most of these women were held for at least 10 days, and some longer. Some of the women were given a bail of $1000 each. This archive includes records of the women's time in prison--many of which are in holograph--and include poetry, along with typeset and Xeroxed statement from the detained group.

The Women's Encampment, another large action organized by Women's Pentagon Action, began in the summer of 1983 to protest the planned deployment of nuclear warheads from Seneca Army Depot to Europe.

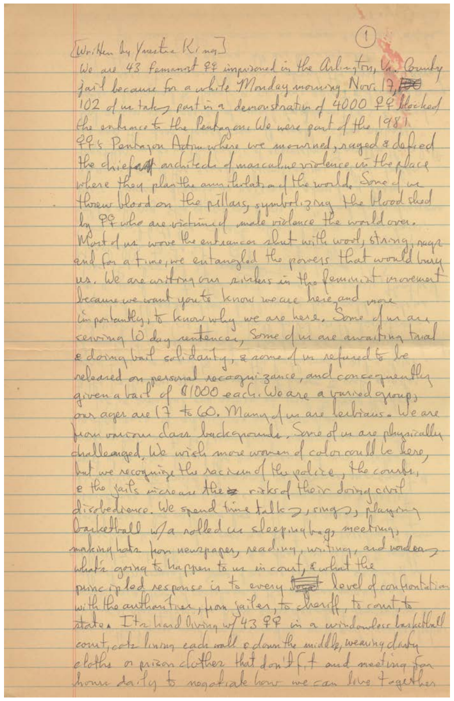

5 DAYS IN A BOX
MAXIMUM SECURITY LOCK-UP, ALDERSON FCI, W. VIRGINIA

HELLO MARIS!!

I'm not sure you've seen these pictures so I'm sending you a copy... How are you? Thankyou for all of the work (typesetting) you did! How are you feeling about Arlington? about your life? Are you well?

I have been overwhelmed by life/by Boston/by everything for quite awhile, but things seem to be getting easier. The fog seems to be lifting.

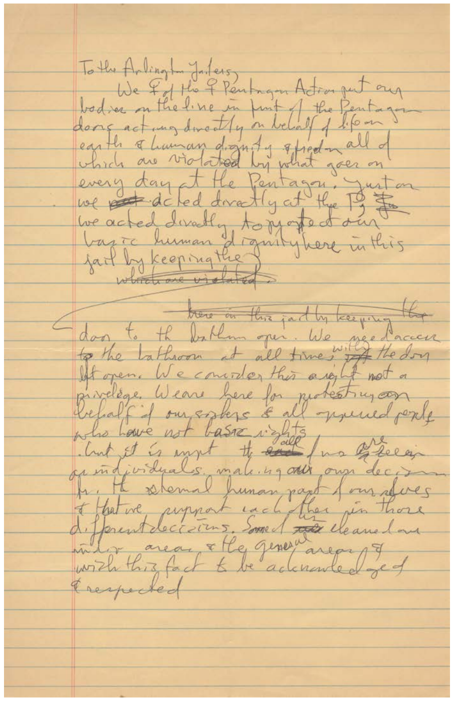
Maris, I hope I get to see you again some time. I'll call you when I get too NYC again.



①

[Written by Ynestra King]

We are 43 feminist ♀♀ imprisoned in the Arlington, Va. County jail because for a while Monday morning Nov. 17, 102 of us taking part in a demonstration of 4000 ♀♀ blocked the entrance to the Pentagon. We were part of the 1981 ♀♀'s Pentagon Action where we mourned, raged & defied the chief architects of masculine violence in the place where they plan the annihilation of the world. Some of us threw blood on the pillars, symbolizing the blood shed by ♀♀ who are victims of male violence the world over. Most of us wove the entrances shut with wool, string, rags and for a time, we entangled the powers that would bury us. We are writing our sisters in the feminist movement because we want you to know we are here and more importantly, to know why we are here. Some of us are serving 10 day sentences, Some of us are awaiting trial & doing bail solidarity, & some of us refused to be released on personal recognizance, and consequently given a bail of $1000 each. We are a varied group, our ages are 17 to 60. Many of us are lesbians. We are from various class backgrounds. Some of us are physically challenged. We wish more women of color could be here, but we recognize the racism of the police, the courts, & the jails increase the risks of their doing civil disobedience. We spend time talking, singing, playing basketball w/a rolled up sleeping bag, meeting, making hats from newspaper, reading, writing, and wondering what's going to happen to us in court, & what the principled response is to every ~~legal~~ level of confrontation with the authorities, from jailer, to sheriff, to court, to state. It's hard living w/ 43 ♀♀ in a windowless basketball court, cots lining each wall & down the middle, wearing dirty clothes or prison clothes that don't fit and meeting for hours daily to negotiate how we can live together



To the Arlington Jailers,

We ♀ of the ♀ Pentagon Action put our bodies on the line in front of the Pentagon doors acting directly on behalf of life on earth & human dignity & freedom all of which are violated by what goes on every day at the Pentagon. Just as we acted directly at the P. we acted directly to protect our basic human dignity here in this jail by keeping the ~~which are violated.~~ ~~here in this jail by keeping the~~ door to the bathroom open. We need access to the bathroom at all times with the door left open. We consider this a right not a privilege. We are here for protesting on behalf of our sisters & all oppressed people who have not basic rights. But it is impt that all of us are seen as individuals, making our own decisions fr. th. external human part of ourselves & that we support each other in those different decisions. Some of us cleaned our indiv areas & the general areas & wish this fact to be acknowledged & respected

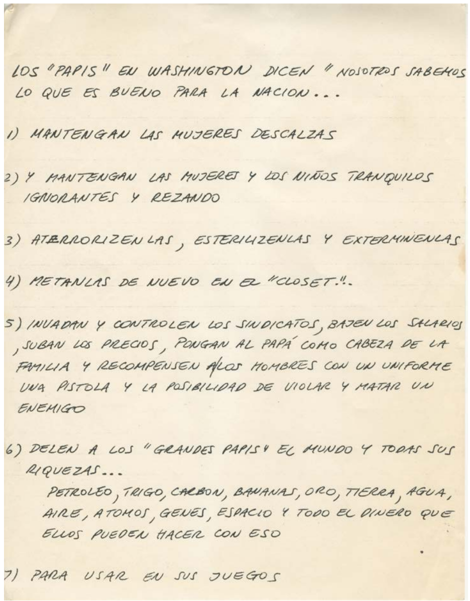
This archive includes press releases, flyers, and pamphlets covering the initial planning and fundraising, the action itself, and its aftermath. Notably, the archive also includes a statement from the Waterloo Fifty-Four, a group of 54 women who were arrested in Waterloo, New York as they marched from Romulus to the Seneca Army Depot, as well as a carbon copy of a document from a visitation to the Onondaga County Jail during the group's imprisonment.

Organizers from Women's Pentagon Action had notified the local sheriff of their intent to march, for which no permits were legally required. When a group of counter protesters blocked their path in Waterloo, the marchers sat down. The sheriff then arrested 54 of the marchers; nearly all of the 54 women refused to identify themselves, thus they were held on bail that they refused to post. The visitation form included in this archive records Hearn's visit to one of the women, recorded as Jane Doe, who was detained at the Onondaga County Jail in Syracuse.

The collection also traces the WPA's place in the broader New York lesbian-feminist movement, including flyers for fundraisers such as a Friday evening "Womyn's Halloween Dance" in 1980 at Earl Hall at Columbia University - likely organized with Gay People at Columbia, the first gay student organization in the country, known for their Friday evening dances throughout the 1970s and '80s.

A small archive of eco-feminist anti-war demonstrations and prison organizing, with extensive records of the planning, execution, and aftermath of major national actions in the early 1980s, with documentation of the imprisonment of women demonstrators that contains substantial holograph.

SOLD



LOS "PAPIS" EN WASHINGTON DICEN "NOSOTROS SABEMOS LO QUE ES BUENO PARA LA NACION...

1) MANTENGAN LAS MUJERES DESCALZAS

2) Y MANTENGAN LAS MUJERES Y LOS NIÑOS TRANQUILOS IGNORANTES Y REZANDO

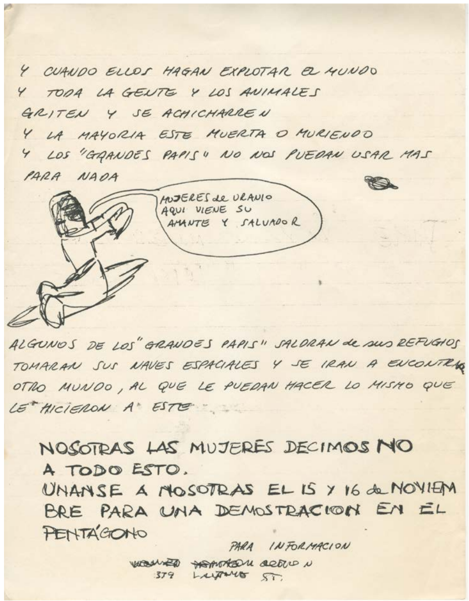
3) ATERRORIZENLAS, ESTERILIZENLAS Y EXTERMINENLAS

4) METANLAS DE NUEVO EN EL "CLOSET."!.

5) INVADAN Y CONTROLEN LOS SINDICATOS, BAJEN LOS SALARIOS, SUBAN LOS PRECIOS, PONGAN AL PAPÁ COMO CABEZA DE LA FAMILIA Y RECOMPENSEN A LOS HOMBRES CON UN UNIFORME UNA PISTOLA Y LA POSIBILIDAD DE VIOLAR Y MATAR UN ENEMIGO

6) DELEN A LOS "GRANDES PAPIS" EL MUNDO Y TODAS SUS RIQUEZAS...
PETROLEO, TRIGO, CARBON, BANANAS, ORO, TIERRA, AGUA, AIRE, ATOMOS, GENES, ESPACIO Y TODO EL DINERO QUE ELLOS PUEDEN HACER CON ESO

7) PARA USAR EN SUS JUEGOS



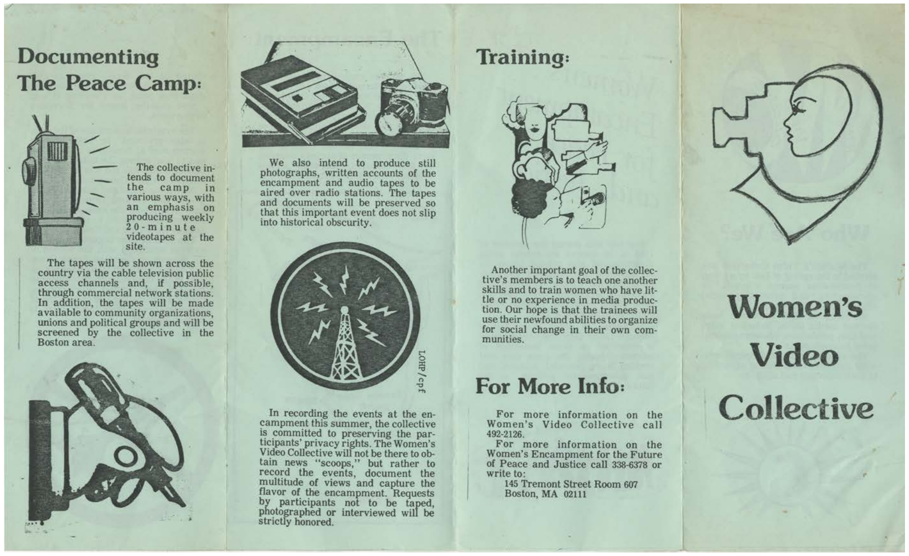
Y CUANDO ELLOS HAGAN EXPLOTAR EL MUNDO
Y TODA LA GENTE Y LOS ANIMALES
GRITEN Y SE ACHICHARREN
Y LA MAYORIA ESTE MUERTA O MURIENDO
Y LOS "GRANDES PAPIS" NO NOS PUEDAN USAR MAS
PARA NADA

MUJERES de URANIO
AQUI VIENE SU
AMANTE Y SALVADOR

ALGUNOS DE LOS "GRANDES PAPIS" SALDRAN de sus REFUGIOS TOMARAN SUS NAVES ESPACIALES Y SE IRAN A ENCONTRAR OTRO MUNDO, AL QUE LE PUEDAN HACER LO MISMO QUE LE HICIERON A ESTE

NOSOTRAS LAS MUJERES DECIMOS NO A TODO ESTO.
UNANSE A NOSOTRAS EL 15 Y 16 de NOVIEMBRE PARA UNA DEMOSTRACION EN EL PENTÁGONO

PARA INFORMACION
[illegible] [illegible] ACCION
379 [illegible] ST.



Documenting The Peace Camp:

The collective intends to document the camp in various ways, with an emphasis on producing weekly 20-minute videotapes at the site.

The tapes will be shown across the country via the cable television public access channels and, if possible, through commercial network stations. In addition, the tapes will be made available to community organizations, unions and political groups and will be screened by the collective in the Boston area.

We also intend to produce still photographs, written accounts of the encampment and audio tapes to be aired over radio stations. The tapes and documents will be preserved so that this important event does not slip into historical obscurity.

LOHP/cpf

In recording the events at the encampment this summer, the collective is committed to preserving the participants' privacy rights. The Women's Video Collective will not be there to obtain news "scoops," but rather to record the events, document the multitude of views and capture the flavor of the encampment. Requests by participants not to be taped, photographed or interviewed will be strictly honored.

Training:

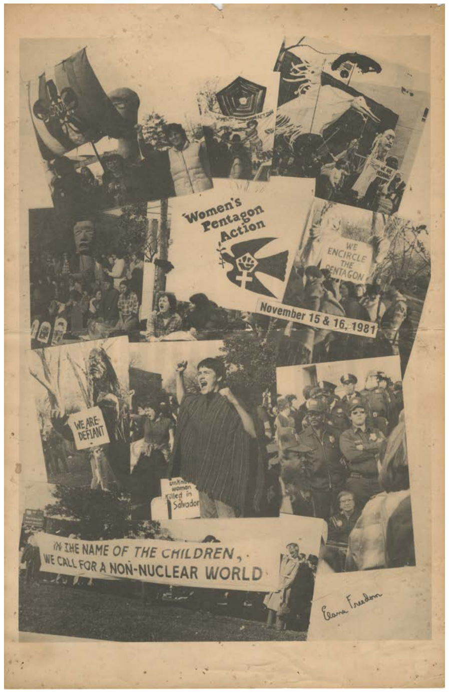
Another important goal of the collective's members is to teach one another skills and to train women who have little or no experience in media production. Our hope is that the trainees will use their newfound abilities to organize for social change in their own communities.

For More Info:

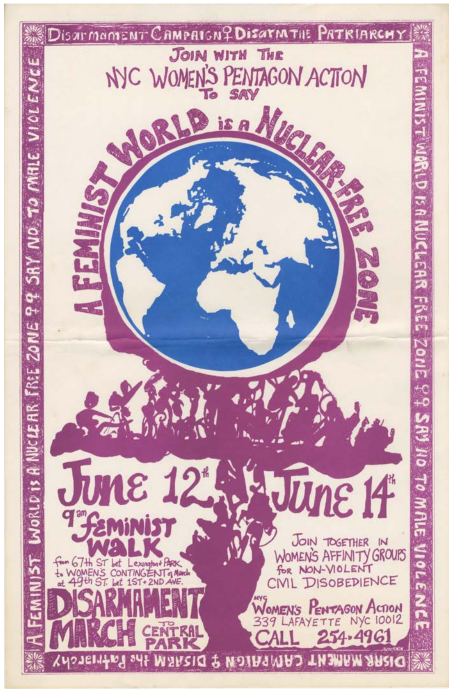
For more information on the Women's Video Collective call 492-2126.

For more information on the Women's Encampment for the Future of Peace and Justice call 338-6378 or write to:
145 Tremont Street Room 607
Boston, MA 02111

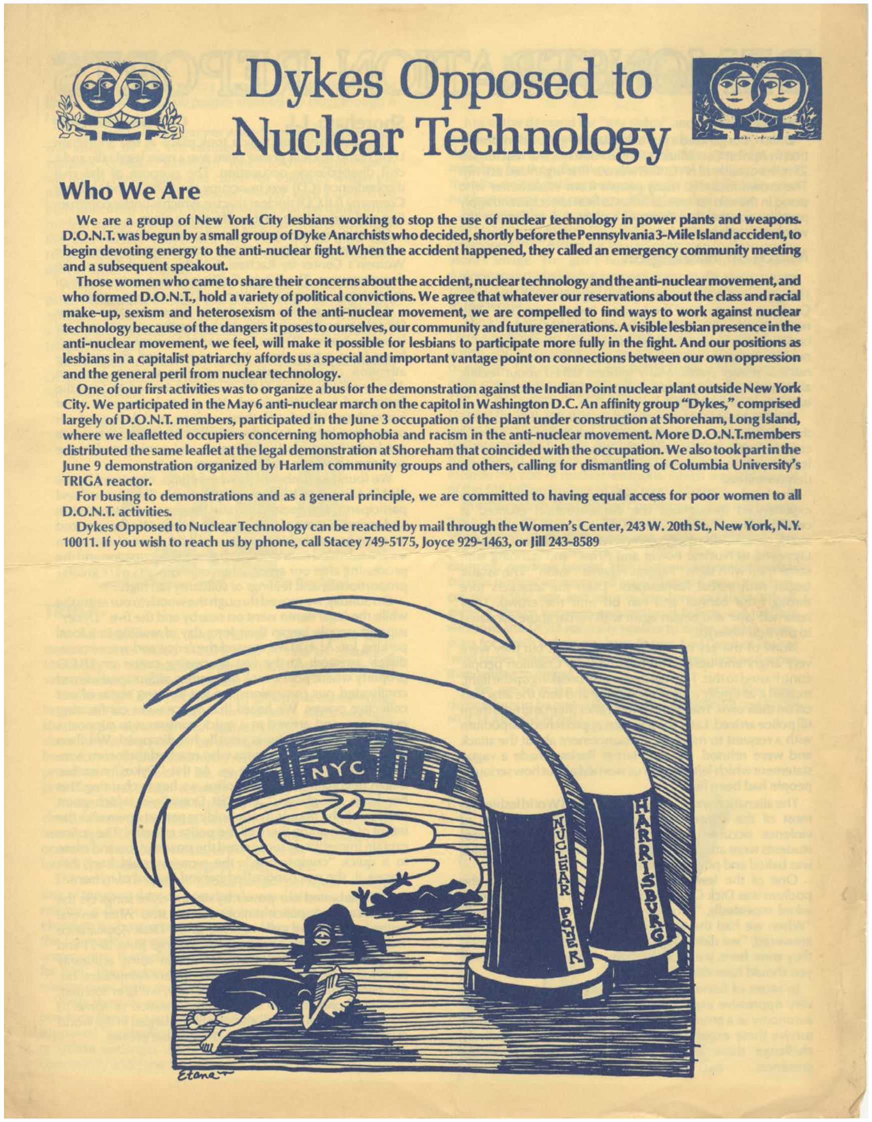
Women's Video Collective



Women's Pentagon Action
November 15 & 16, 1981
WE ENCIRCLE THE PENTAGON
WE ARE DEFIANT
unknown woman Killed in Salvador
IN THE NAME OF THE CHILDREN, WE CALL FOR A NON-NUCLEAR WORLD
Elana Freedom



Disarmament Campaign ♀ Disarm the Patriarchy
JOIN WITH THE
NYC WOMEN'S PENTAGON ACTION
TO SAY
A FEMINIST WORLD is a NUCLEAR-FREE ZONE
June 12th
9am Feminist Walk
from 67th ST bet Lexington & PARK to WOMEN'S CONTINGENT of March at 49th ST. bet 1ST + 2ND AVE.
DISARMAMENT MARCH TO CENTRAL PARK
June 14th
JOIN TOGETHER IN WOMEN'S AFFINITY GROUPS FOR NON-VIOLENT CIVIL DISOBEDIENCE
NYC WOMEN'S PENTAGON ACTION
339 LAFAYETTE NYC 10012
CALL 254-4961
A FEMINIST WORLD IS A NUCLEAR FREE ZONE ♀♀ SAY NO TO MALE VIOLENCE
A FEMINIST WORLD IS A NUCLEAR FREE ZONE ♀♀ SAY NO TO MALE VIOLENCE
DISARMAMENT CAMPAIGN ♀ DISARM the Patriarchy



Dykes Opposed to Nuclear Technology

Who We Are

We are a group of New York City lesbians working to stop the use of nuclear technology in power plants and weapons. D.O.N.T. was begun by a small group of Dyke Anarchists who decided, shortly before the Pennsylvania 3-Mile Island accident, to begin devoting energy to the anti-nuclear fight. When the accident happened, they called an emergency community meeting and a subsequent speakout.

Those women who came to share their concerns about the accident, nuclear technology and the anti-nuclear movement, and who formed D.O.N.T., hold a variety of political convictions. We agree that whatever our reservations about the class and racial make-up, sexism and heterosexism of the anti-nuclear movement, we are compelled to find ways to work against nuclear technology because of the dangers it poses to ourselves, our community and future generations. A visible lesbian presence in the anti-nuclear movement, we feel, will make it possible for lesbians to participate more fully in the fight. And our positions as lesbians in a capitalist patriarchy affords us a special and important vantage point on connections between our own oppression and the general peril from nuclear technology.

One of our first activities was to organize a bus for the demonstration against the Indian Point nuclear plant outside New York City. We participated in the May 6 anti-nuclear march on the capitol in Washington D.C. An affinity group "Dykes," comprised largely of D.O.N.T. members, participated in the June 3 occupation of the plant under construction at Shoreham, Long Island, where we leafletted occupiers concerning homophobia and racism in the anti-nuclear movement. More D.O.N.T. members distributed the same leaflet at the legal demonstration at Shoreham that coincided with the occupation. We also took part in the June 9 demonstration organized by Harlem community groups and others, calling for dismantling of Columbia University's TRIGA reactor.

For busing to demonstrations and as a general principle, we are committed to having equal access for poor women to all D.O.N.T. activities.

Dykes Opposed to Nuclear Technology can be reached by mail through the Women's Center, 243 W. 20th St., New York, N.Y. 10011. If you wish to reach us by phone, call Stacey 749-5175, Joyce 929-1463, or Jill 243-8589

24. Dykes Opposed to Nuclear Technology

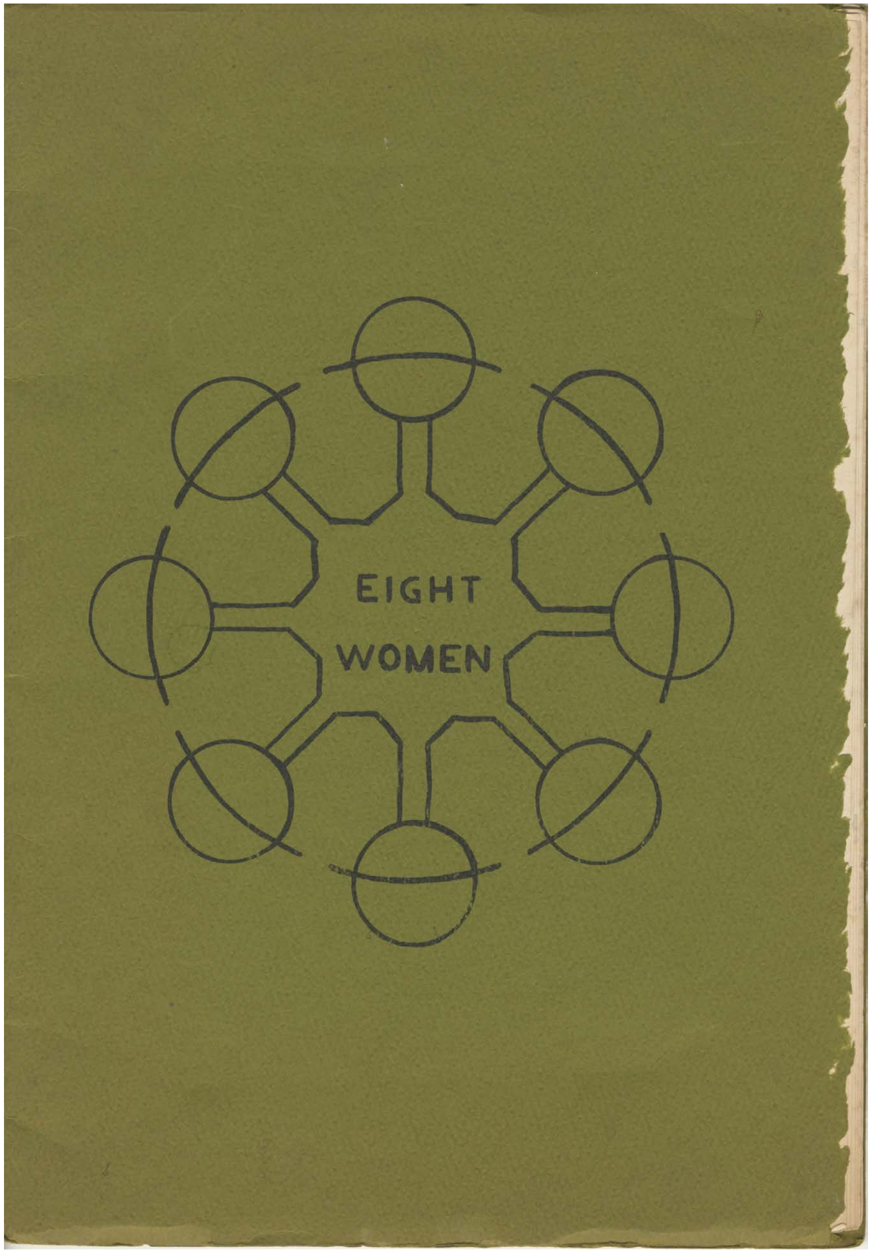
New York: Dykes Opposed to Nuclear Technology [D.O.N.T], [1979]. Offset. [4] pp. 8 1/2 x 11in. Crease from folding horizontally, slight bumping to edge; else near fine.

Four page pamphlet from the lesbian anti-nuclear organization Dykes Opposed to Nuclear Technology [D.O.N.T]. Printed early in the group's existence, this pamphlet includes information about the group's participation in mass demonstrations, civil disobedience, and brief articles explicating anti-nuclear politics. Of particular note is an interview with Women of All Red Nations.

The pamphlet is an example of lesbians joining a mass movement while emphasizing their particular perspective as lesbians. Shatzi Weisberger, a co-founded of DONT, would go on to have a long and rich life on the American left; in her early-90s she was a popular and frequent presence at anti-Zionist protests, often displaying a sign reading "92 year old Jewish dyke for a Free Palestine."

Printed at the famed gay anarchist collective print shop, Come! Unity Press.

SOLD



25. Eight Women [New York Radical Feminists]

Judy Bardazzi, Sandy Cruz, Robin Day Glenn, Carol Gordon, Pat Jackson, Jane Luddecke, Eve Maged, and Mary Roby

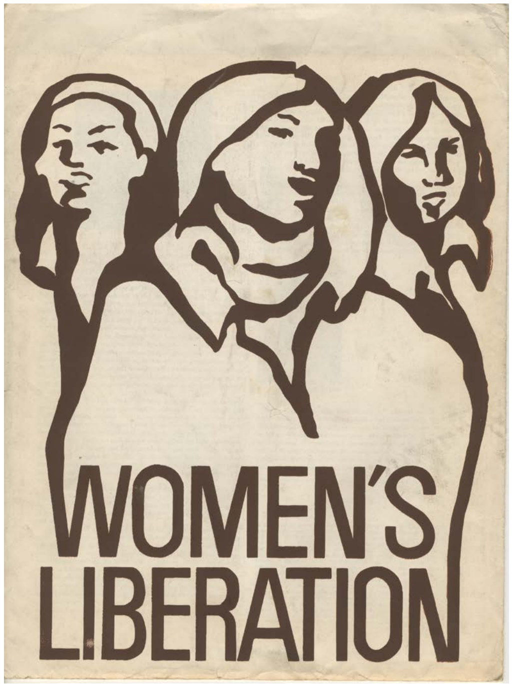
[New York]: np, ca. early-1970s. Offset. [28] pp. 10 x 7 in. Slight yapping to wrappers, three small spots of discoloration to rear wrapper; else near fine.

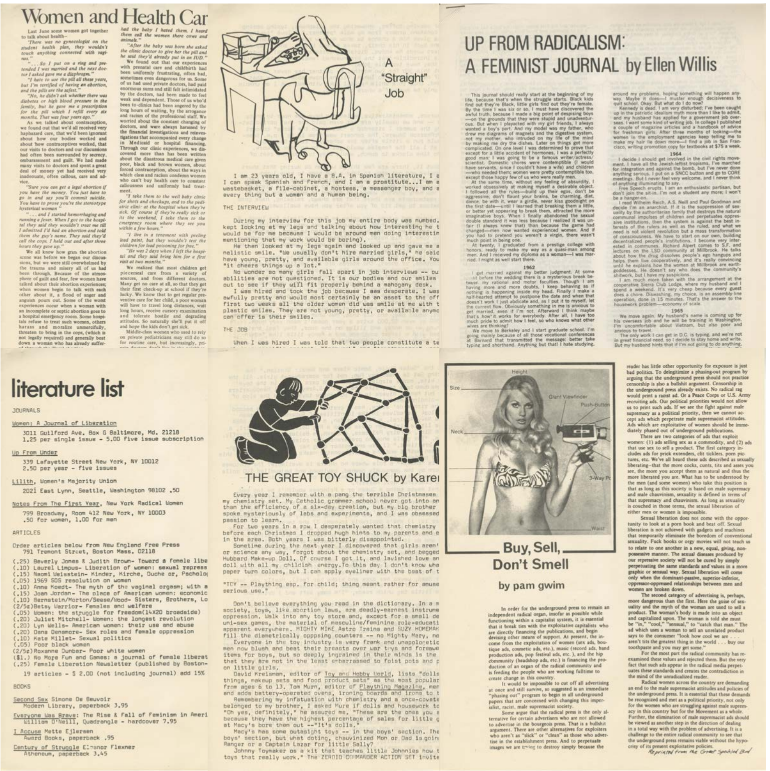
A small self-published book of poetry, drawings, contemplations on consciousness raising, and political reflections from a cell of eight militants of the New York Radical Feminists. On the far left wing of the women's liberation movement, New York Radical Feminists was founded by Shulamith Firestone and Anne Koedt in 1969 and was organized into small cells. This self-published pamphlet was likely produced by one such cell: in the prologue, the authors write: "We did not know one another before our small group was organized through the New York Radical Feminists. After three months of consciousness raising, we had grown and changed enough to produce most of the work in this pamphlet."

Scarce book published by rank-and-file members of a radical women's liberation organization, tracing their journeys to militant consciousness, and illuminating continuities of aesthetic and lexicon between the respective left wings of the New Left and second-wave feminism.

OCLC identifies three holdings as of October 2024.

SOLD





Women and Health Car

"Straight" Job

UP FROM RADICALISM: A FEMINIST JOURNAL by Ellen Willis

literature list

THE GREAT TOY SHUCK by Karen

Buy, Sell, Don't Smell

by pam gwim

26. Women's Liberation [envelope and article collection]

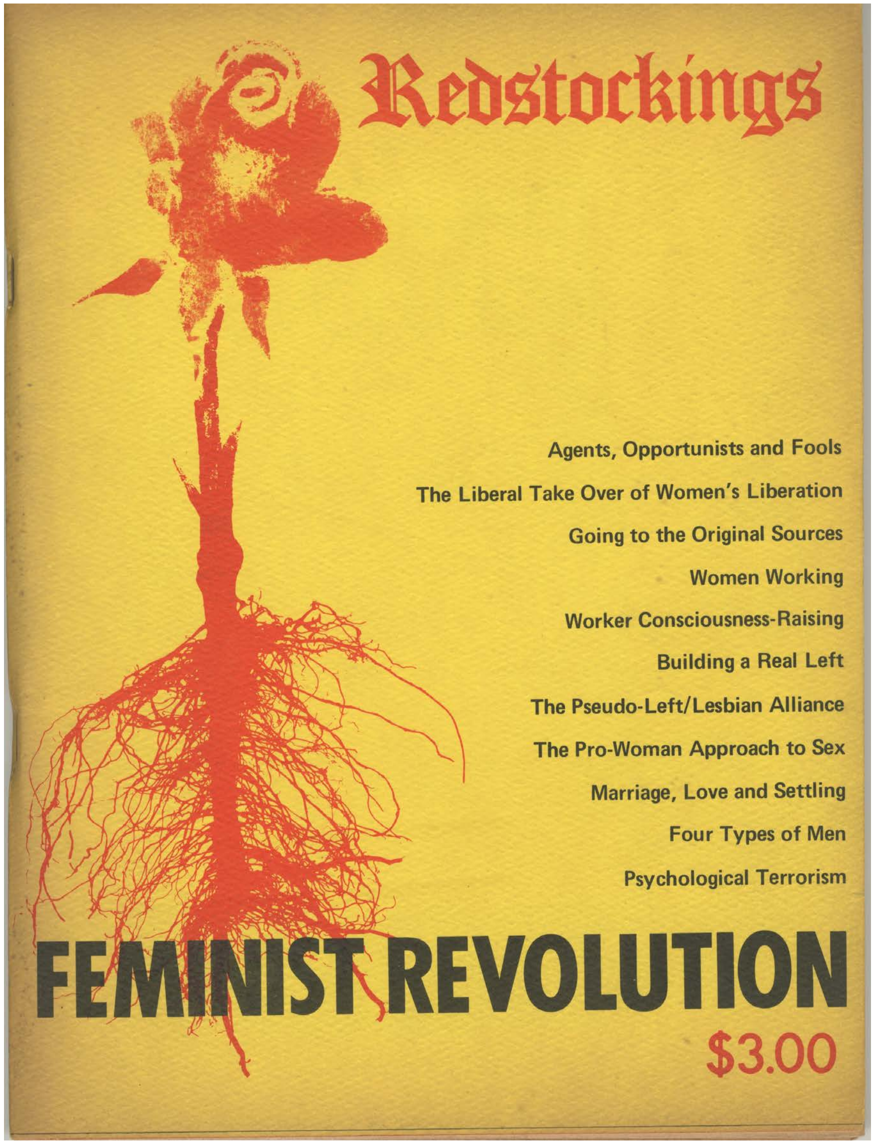
[Brooklyn]: Graphics Collective, ca. 1972. Screenprint to envelope measuring 12 x 9 in. Envelope creased and bumped at corners, with light soiling. Contents near fine.

Nine articles and a bookseller's catalog on women's liberation and feminist politics housed in a screenprinted "Women's Liberation" envelope. The articles are reprints from underground press periodicals such as *RAT*, *Leviathan*, *Quicksilver Times*, and *Great Speckled Bird*, as well as from more narrowly focused feminist publications like *Redstockings*, *Women's Liberation Health Collective*, and *View from the Bottom*. The articles contained in the envelope range from widely circulated classics like Pat Mainardi's "The Politics of Housework" and Kathy McAfree and Myrna Wood's "Bread and Roses" to more obscure essays and narratives.

The articles were likely compiled by Ina Clausen, an activist and printer who co-founded a women's collective print shop in Brooklyn where she designed and edited informational packets on the women's liberation movement. We have been unable to locate any holdings of this envelope outside of The Brooklyn Library's collection of Clausen's papers.

A document of the DIY circulation of feminist political analysis in the early-1970s, a product of the practices and networks of self-publishing and small scale distribution that were an engine for the circulation of feminist political analysis.

$250


Redstockings
Agents, Opportunists and Fools
The Liberal Take Over of Women's Liberation
Going to the Original Sources
Women Working
Worker Consciousness-Raising
Building a Real Left
The Pseudo-Left/Lesbian Alliance
The Pro-Woman Approach to Sex
Marriage, Love and Settling
Four Types of Men
Psychological Terrorism
FEMINIST REVOLUTION
$3.00

27. Feminist Revolution

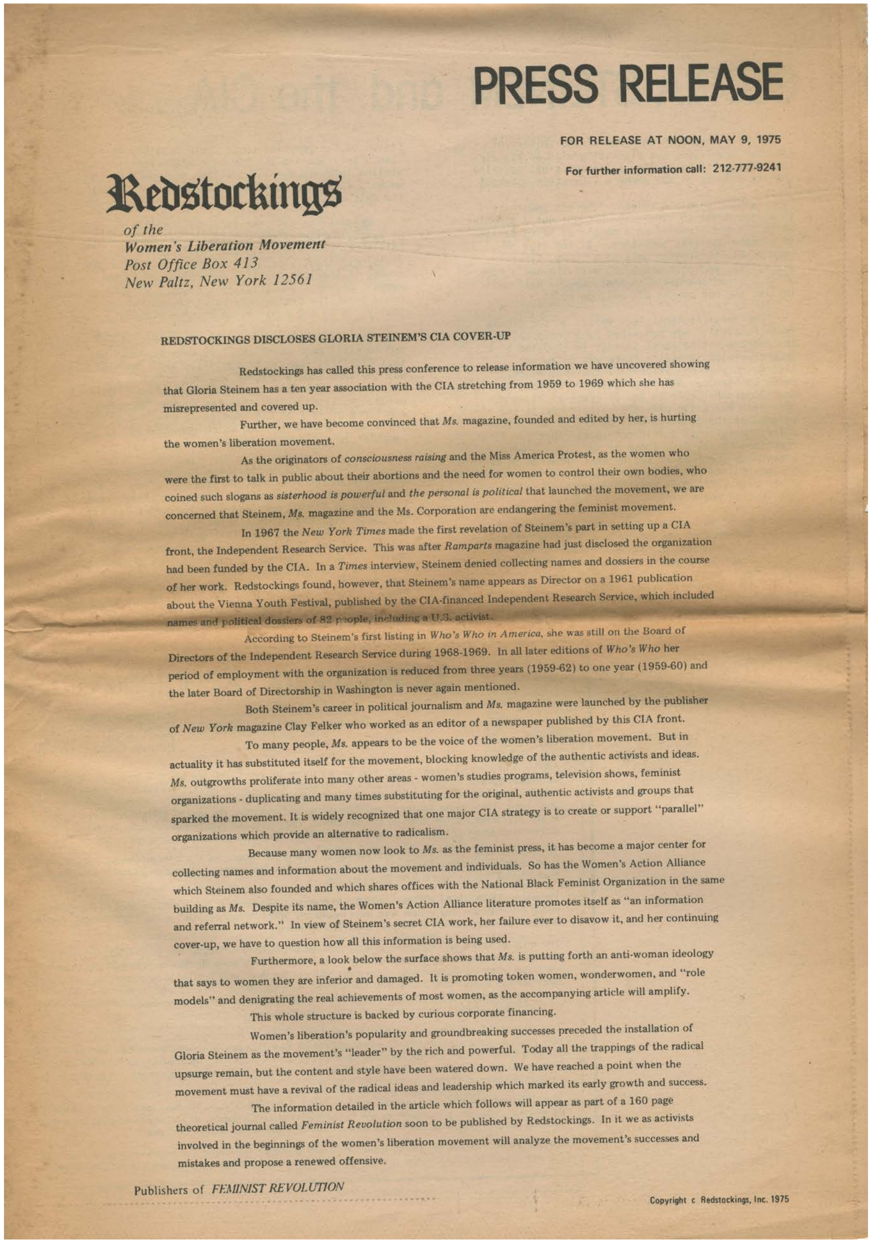
New Paltz, N.Y.: Redstockings, 1975. First edition. Saddle-stapled in yellow card. 8 1/2 x 11 in. 200 p., illus. Very good.

The first edition of this important anthology compiled and published by Redstockings, a radical feminist group founded in NYC in 1969 by Ellen Willis and Shulamith Firestone following the dissolution of New York Radical Women.

The anthology included a number of influential essays of the women's liberation movement, including Kathie Sarachild's "The Power of History" and "Consciousness-Raising: A Radical Weapon," Carol Hansich's "Blacks, Women, and the Movement in SCEF," "Men's Liberation," and "The Liberal Takeover of Women's Liberation," Michele Wallace's "On the National Black Feminist Organization," Barbara Leon's "The Male Supremacist Attack on Monogamy," & Shirley Boccaccio's "The Housework Poster Rip-Off."

The anthology included Barbara Leon's article, "Gloria Steinem and the CIA," which exposed Steinem's association with the CIA-funded Independent Research Service. Due to Steinem's threat of litigation, the article was not included in the Random House reprint published in 1979.

$100



PRESS RELEASE

FOR RELEASE AT NOON, MAY 9, 1975

For further information call: 212-777-9241

Redstockings
of the
Women's Liberation Movement
Post Office Box 413
New Paltz, New York 12561

REDSTOCKINGS DISCLOSES GLORIA STEINEM'S CIA COVER-UP

Redstockings has called this press conference to release information we have uncovered showing that Gloria Steinem has a ten year association with the CIA stretching from 1959 to 1969 which she has misrepresented and covered up.

Further, we have become convinced that *Ms.* magazine, founded and edited by her, is hurting the women's liberation movement.

As the originators of *consciousness raising* and the Miss America Protest, as the women who were the first to talk in public about their abortions and the need for women to control their own bodies, who coined such slogans as *sisterhood is powerful* and *the personal is political* that launched the movement, we are concerned that Steinem, *Ms.* magazine and the Ms. Corporation are endangering the feminist movement.

In 1967 the *New York Times* made the first revelation of Steinem's part in setting up a CIA front, the Independent Research Service. This was after *Ramparts* magazine had just disclosed the organization had been funded by the CIA. In a *Times* interview, Steinem denied collecting names and dossiers in the course of her work. Redstockings found, however, that Steinem's name appears as Director on a 1961 publication about the Vienna Youth Festival, published by the CIA-financed Independent Research Service, which included names and political dossiers of 82 people, including a U.S. activist.

According to Steinem's first listing in *Who's Who in America*, she was still on the Board of Directors of the Independent Research Service during 1968-1969. In all later editions of *Who's Who* her period of employment with the organization is reduced from three years (1959-62) to one year (1959-60) and the later Board of Directorship in Washington is never again mentioned.

Both Steinem's career in political journalism and *Ms.* magazine were launched by the publisher of *New York* magazine Clay Felker who worked as an editor of a newspaper published by this CIA front.

To many people, *Ms.* appears to be the voice of the women's liberation movement. But in actuality it has substituted itself for the movement, blocking knowledge of the authentic activists and ideas. *Ms.* outgrowths proliferate into many other areas - women's studies programs, television shows, feminist organizations - duplicating and many times substituting for the original, authentic activists and groups that sparked the movement. It is widely recognized that one major CIA strategy is to create or support "parallel" organizations which provide an alternative to radicalism.

Because many women now look to *Ms.* as the feminist press, it has become a major center for collecting names and information about the movement and individuals. So has the Women's Action Alliance which Steinem also founded and which shares offices with the National Black Feminist Organization in the same building as *Ms.* Despite its name, the Women's Action Alliance literature promotes itself as "an information and referral network." In view of Steinem's secret CIA work, her failure ever to disavow it, and her continuing cover-up, we have to question how all this information is being used.

Furthermore, a look below the surface shows that *Ms.* is putting forth an anti-woman ideology that says to women they are inferior and damaged. It is promoting token women, wonderwomen, and "role models" and denigrating the real achievements of most women, as the accompanying article will amplify.

This whole structure is backed by curious corporate financing.

Women's liberation's popularity and groundbreaking successes preceded the installation of Gloria Steinem as the movement's "leader" by the rich and powerful. Today all the trappings of the radical upsurge remain, but the content and style have been watered down. We have reached a point when the movement must have a revival of the radical ideas and leadership which marked its early growth and success.

The information detailed in the article which follows will appear as part of a 160 page theoretical journal called *Feminist Revolution* soon to be published by Redstockings. In it we as activists involved in the beginnings of the women's liberation movement will analyze the movement's successes and mistakes and propose a renewed offensive.

Publishers of *FEMINIST REVOLUTION*

Copyright c Redstockings, Inc. 1975

28. Redstockings Disclosed Gloria Steinhem's CIA Cover-Up [press release]

New Paltz, NY: Redstockings, 1975. Offset on newsprint. 16 pp. 11 1/2 x 16 1/2 in. Small closed tear at crease, toning commensurate with age; very good.

Redstockings rigorously documented disclosure of Gloria Steinhem's connections with the CIA, couched within a larger critique of liberal feminism.

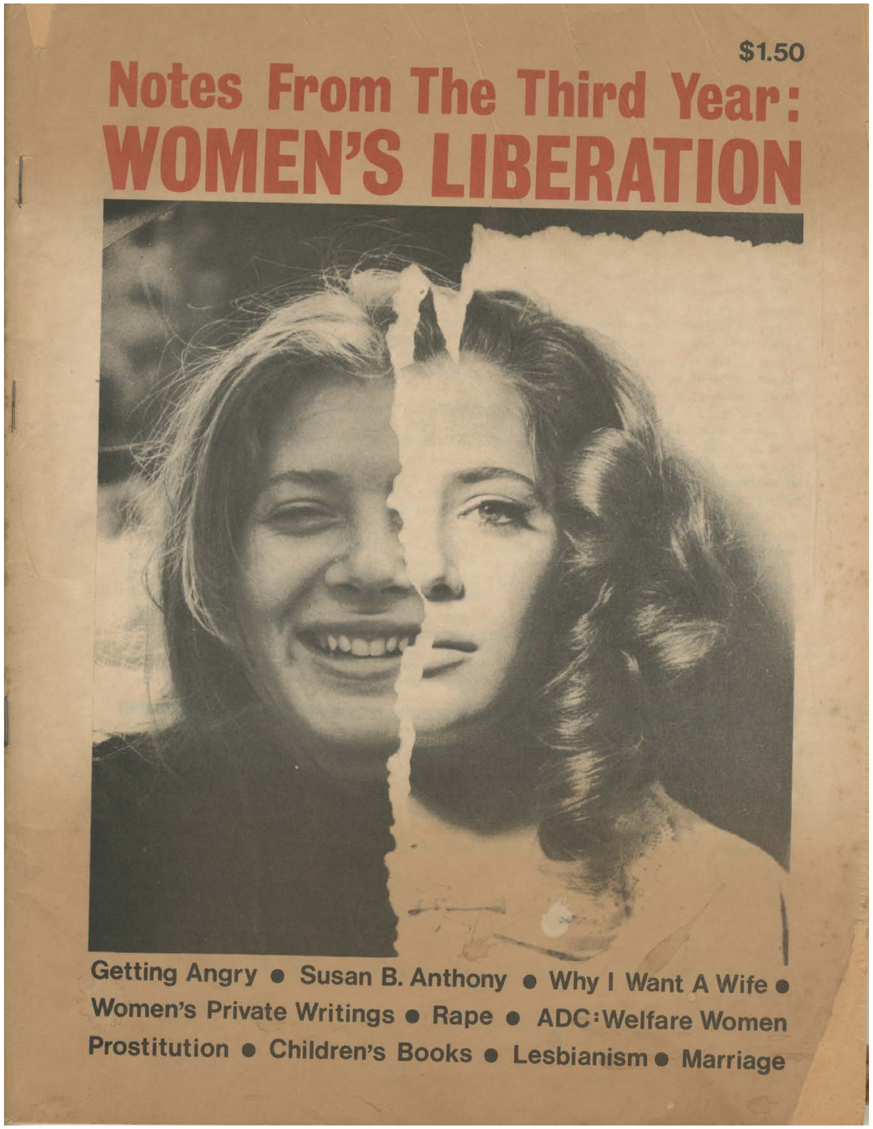
Redstockings was a radical feminist group founded in New York in 1969 by Ellen Willis and Shulamith Firestone following the dissolution of New York Radical Women. The organization quickly dissolved; however it reformed in 1973 and in 1975 published the classic anthology of radical feminist writing *Feminist Revolution* and this newspaper on Gloria Steinhem's links to the CIA.

The press release provides extensive documentation of Steinhem's CIA connections, including her employment with and leadership of Independent Research Service, a CIA front that published dossiers of Communist youth festivals abroad and rosy reports on the state of race relations in mid-century America. Redstockings goes on to document how Steinhem downplayed and covered up her involvement with the CIA-funded organization, the dubious corporate funding behind Steinhem's magazine of liberal feminism, *Ms.*, and the CIA's efforts to promote liberalism and attack radicalism in the feminist movement.

A particularly scarce document of the rift between radical and liberal feminism containing well-substantiated and explosive accusations.

OCLC locates five holdings as of October 2024.

$350


$1.50
Notes From The Third Year:
WOMEN'S LIBERATION
Getting Angry ● Susan B. Anthony ● Why I Want A Wife ●
Women's Private Writings ● Rape ● ADC:Welfare Women
Prostitution ● Children's Books ● Lesbianism ● Marriage

29. Notes from the Third Year: Women's Liberation

Anne Koedt & Shulamith Firestone, eds.

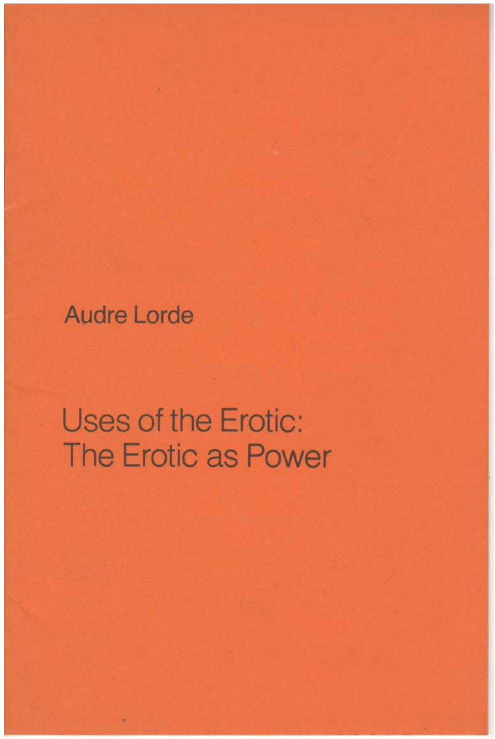
New York: Notes from the Third Year, 1971. Saddle-stapled in photo-illustrated newsprint wraps. 10 ¾ in. x 8 ½ in. 142 pp. Illustrated throughout. Light wear to cover, and bumping to ~10pp., not obstructing image or text. Overall very good.

The third and final compendium of radical feminist writing edited by Anne Koedt and Shulamith Firestone.

Essays are divided into six sections: 1. Liberating History 2. Women's Experience 3. Theory and Analysis 4. Building a Movement 5. The Arts and 6. Bibliography. Contributors include Dana Densmore, Betsy Warrior, Judith Hole, Radicalesbians, Jo Freeman, Susan Brownmiller, Anne Koedt, The Feminists on Children's Literature, Pamela Kearon, Joan Holden, Mary Daly Elaine Showalter, etc.

The important radical feminist work, a fragile publication in very good condition nevertheless.

$100


Audre Lorde
Uses of the Erotic:
The Erotic as Power

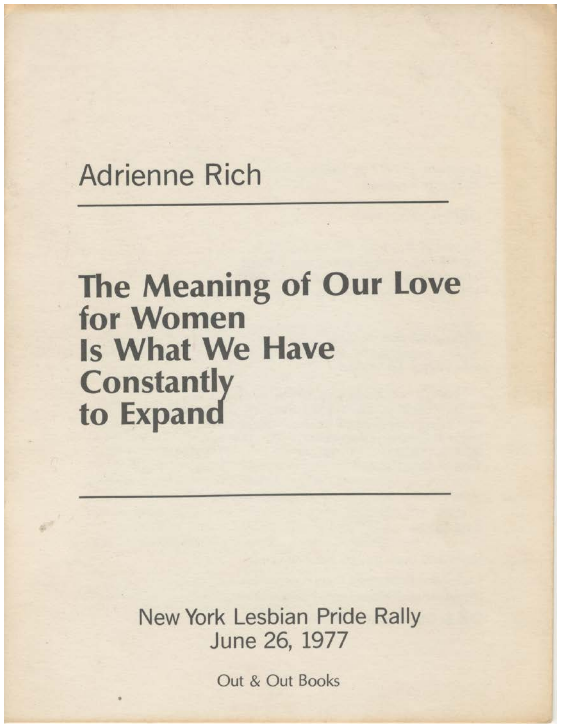
30. **Uses of the Erotic: The Erotic as Power**

Audre Lorde. Brooklyn: Out & Out Books, 1978. Saddle stapled in wraps. 5 1/2 x 8 1/4 in. [8] pp. Previous owner inscription to inside cover and first page. Near fine.

The second ever appearance in print of one of Lorde's most influential essays. Pamphlet of a paper Lorde delivered at The Fourth Berkshire Conference on the History of Women in 1978. First published in a private edition of 250 copies for distribution at the conference on Feminist Perspectives on Pornography in San Francisco in November 1978.

This printing predates the essay's wider distribution in a 1981 hardbound edition from Kore Press, Out & Out's 1984 second printing, and its inclusion in Lorde's groundbreaking non-fiction anthology *Sister Outsider*.

SOLD

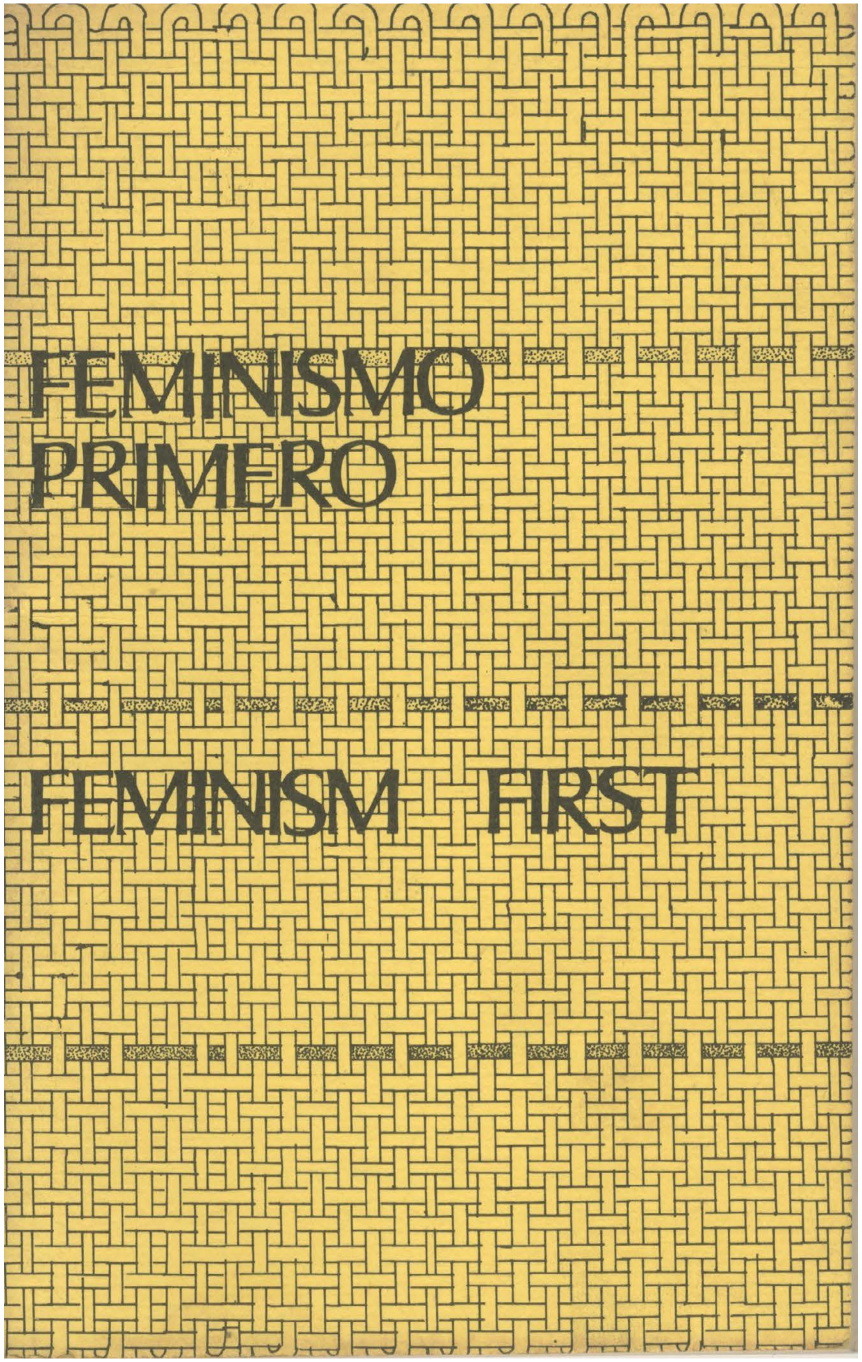

Adrienne Rich
The Meaning of Our Love for Women Is What We Have Constantly to Expand
New York Lesbian Pride Rally
June 26, 1977
Out & Out Books

31. **The Meaning of Our Love for Women Is What We Have Constantly to Expand**

Adrienne Rich. Brooklyn: Out & Out Books, 1977. Saddle stapled in wraps. 6 1/2 x 8 1/2 in. 8 pp. Previous owner inscription on inside front wrapper and first page. Toning to right side of front wrapper; else near fine.

First printing of Adrienne Rich's essay on the state of gay repression in America and lesbian separatism, on the occasion of the 1977 New York Lesbian Pride Rally. Later edited and included in her 1979 collected essays, *On Lies, Secrets, and Silence*.

SOLD



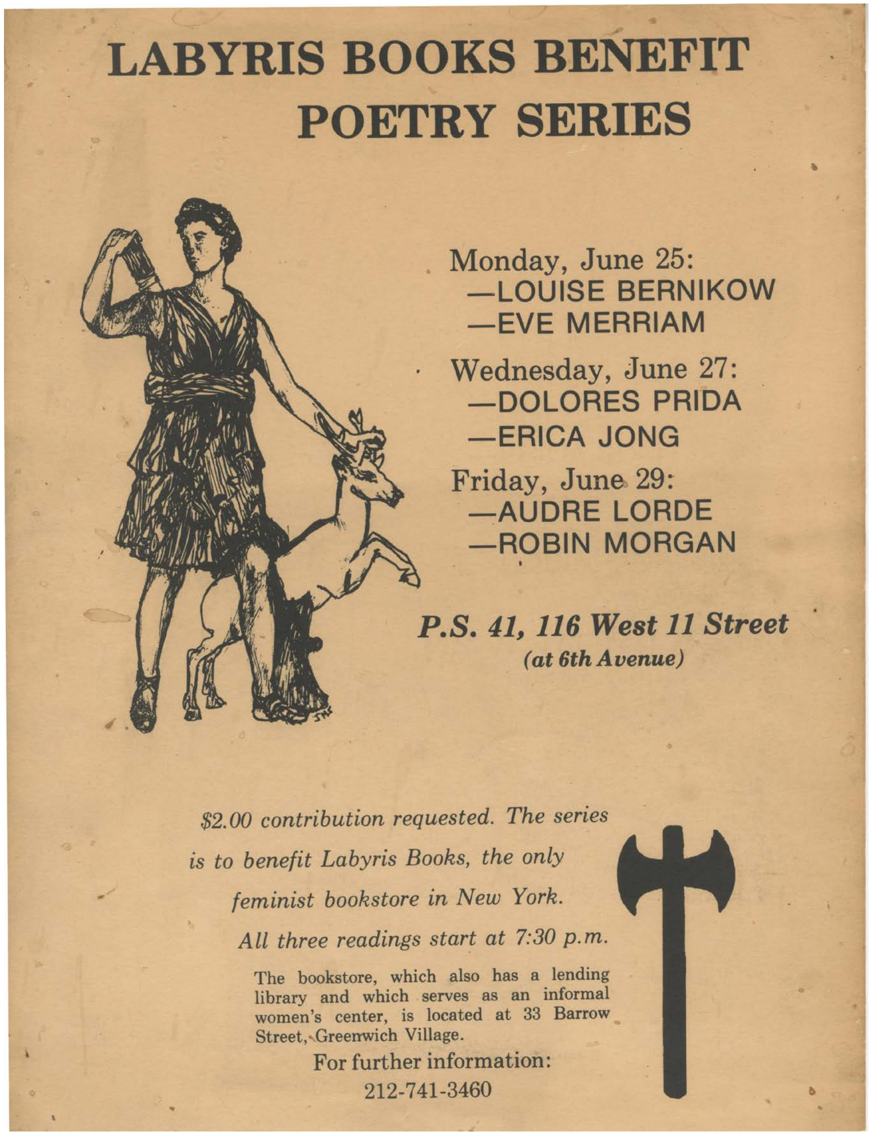
32. Feminismo Primero: un ensayo sobre separatismo lesbiano / Feminism First: An Essay on Lesbian Separatism

Katherine Hess, Jean Langford, and Kathy Ross; translated by Helen Weber and Fabiola Rodriguez

Seattle: Tsunami Press, 1981. Saddle stapled in lettered wrappers. 5 1/4 x 8 1/4 in. Text in English and Spanish. Oxidation at staples; else near fine.

A bilingual pamphlet on the politics, history, and tactic of lesbian separatism, authored by three self-identified leftwing lesbian separatists.

SOLD



LABYRIS BOOKS BENEFIT
POETRY SERIES

Monday, June 25:
—LOUISE BERNIKOW
—EVE MERRIAM

Wednesday, June 27:
—DOLORES PRIDA
—ERICA JONG

Friday, June 29:
—AUDRE LORDE
—ROBIN MORGAN

P.S. 41, 116 West 11 Street
(at 6th Avenue)

$2.00 contribution requested. The series is to benefit Labyris Books, the only feminist bookstore in New York.

All three readings start at 7:30 p.m.

The bookstore, which also has a lending library and which serves as an informal women's center, is located at 33 Barrow Street, Greenwich Village.

For further information:
212-741-3460

33. Labyris Books Benefit Poetry Series [Audre Lorde, Dolores Prida, Erica Jong]

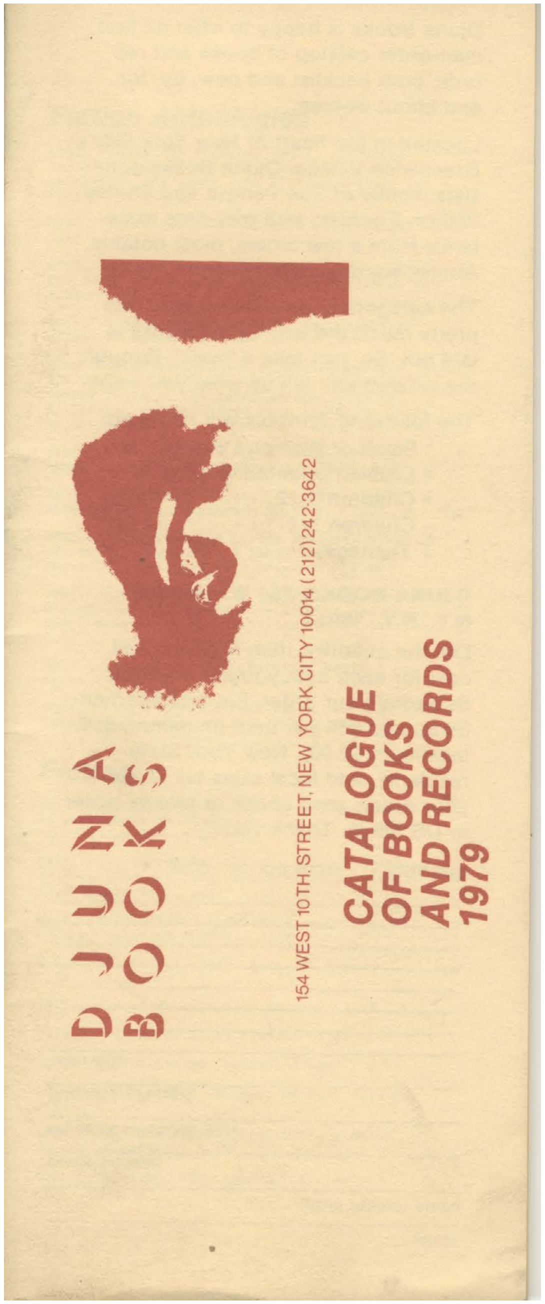
New York: Labyris Books, [1973]. Poster. Offset. 9 ¾ x 12 ⅓ in. Very good, with mild toning to recto and substantial at verso, not affecting poster image or text.

Poster for the a reading series at P.S. 41 in Greenwich Village to benefit Labryis Books, the first–and at the time of this reading, only–feminist bookstore in New York City.

Named for the double-sided ax wielded by Amazon warriors, Labyris was an important meeting place for feminist readers and intellectuals during its tenure in New York's Greenwich Village from 1972-1977. Founded in 1972 by lesbian feminist activists Marizel Rios and Jane Lurie, it was a hub of lesbian-separatist thought in New York, and led the way for subsequent feminist bookstores like Womanbooks on the Upper West Side, Women's Works (later La Papaya) in Brooklyn's Prospect Heights, and Djuna Books in the West Village.

An document of lesbian poetry from the first feminist bookstore in New York.

$350


DJUNA BOOKS
154 WEST 10TH. STREET, NEW YORK CITY 10014 (212) 242-3642
CATALOGUE OF BOOKS AND RECORDS 1979

34. Djuna Books: Catalogue of Books and Records, 1979 [first catalog]

New York: Djuna Books, 1979. Saddle-stapled in self-wraps. 3 ½ x 8 ½ in. [29] pp. Very good; slight oxidation at staples and a few faint bracket annotations.

The first, and perhaps only, catalog from the early feminist bookstore, Djuna Books.

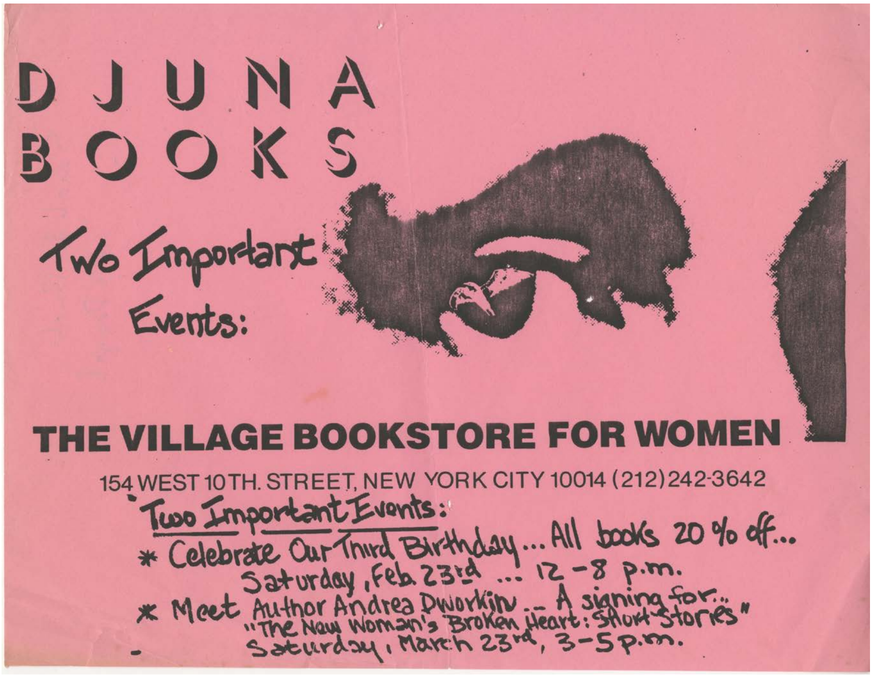
Djuna Books, founded in 1977, was one of three feminist bookstores then operating in New York. Located in a storefront directly across the street from legendary gay bar Julius' (the site of the 1966 Mattachine Society sip-in) at 154 West 10th Street, the store was named for Djuna Barnes, a Greenwich Village resident whose 1936 novel *Nightwood* was one of the earliest pieces of American literature to frankly represent lesbian sexuality.

Started by Sue Perlgut, a leader of It's All Right To Be Woman Theatre, and Shirley Walton-Fischler, the space was also a hub of feminist theater during its 5-year operation. Djuna Books closed in 1982 after Perlgut moved to Ithaca.

Categories in the catalog include lesbian/gay, Lost and Found Women, science-fiction, occult, violence against women, children/parenting, sexuality, art, photography, and others. Not located in OCLC as of October 2024.

A remarkable record of feminist bookselling in New York.

SOLD



DJUNA BOOKS

Two Important Events:

THE VILLAGE BOOKSTORE FOR WOMEN

154 WEST 10TH. STREET, NEW YORK CITY 10014 (212) 242-3642

Two Important Events:

* Celebrate Our Third Birthday... All books 20 % off...
Saturday, Feb. 23rd ... 12 - 8 p.m.

* Meet Author Andrea Dworkin ... A signing for...
"The New Woman's Broken Heart: Short Stories"
Saturday, March 23rd, 3-5 p.m.

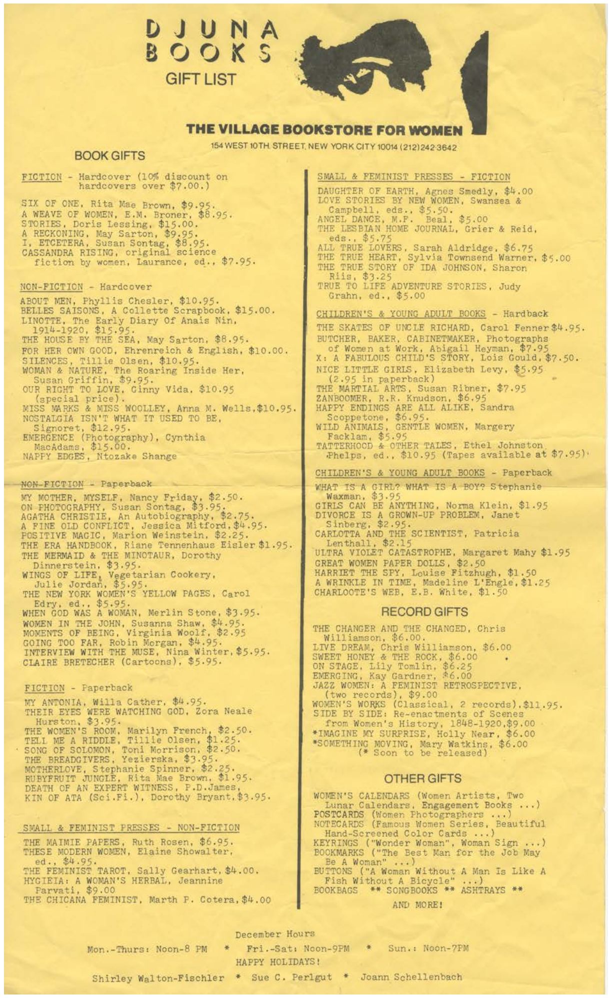
35. Djuna Books: Celebrate Our Third Birthday...Meet Author Andrea Dworkin

New York: Djuna Books, [1980]. Xerox flyer. 8 ½ x 11 in. Two small closed tears at bottom, and a few small pinholes; otherwise, very good.

Flyer promoting the third birthday celebration of Djuna Books and an Andrea Dworkin book signing.

Djuna Books, founded in 1977, was one of three feminist bookstores then operating in New York. Located in a storefront directly across the street from legendary gay bar Julius' (the site of the 1966 Mattachine Society sip-in) at 154 West 10th Street, the store was named for Djuna Barnes, a Greenwich Village resident whose 1936 novel *Nightwood* was one of the earliest pieces of American literature to frankly represent lesbian sexuality.

$150



DJUNA BOOKS

GIFT LIST

THE VILLAGE BOOKSTORE FOR WOMEN

154 WEST 10TH. STREET, NEW YORK CITY 10014 (212) 242-3642

BOOK GIFTS

FICTION - Hardcover (10% discount on hardcovers over $7.00.)

SIX OF ONE, Rita Mae Brown, $9.95.
A WEAVE OF WOMEN, E.M. Broner, $8.95.
STORIES, Doris Lessing, $15.00.
A RECKONING, May Sarton, $9.95.
I, ETCETERA, Susan Sontag, $8.95.
CASSANDRA RISING, original science fiction by women, Laurance, ed., $7.95.

NON-FICTION - Hardcover

ABOUT MEN, Phyllis Chesler, $10.95.
BELLES SAISONS, A Collette Scrapbook, $15.00.
LINOTTE, The Early Diary Of Anais Nin, 1914-1920, $15.95.
THE HOUSE BY THE SEA, May Sarton, $8.95.
FOR HER OWN GOOD, Ehrenreich & English, $10.00.
SILENCES, Tillie Olsen, $10.95.
WOMAN & NATURE, The Roaring Inside Her, Susan Griffin, $9.95.
OUR RIGHT TO LOVE, Ginny Vida, $10.95 (special price).
MISS MARKS & MISS WOOLLEY, Anna M. Wells, $10.95.
NOSTALGIA ISN'T WHAT IT USED TO BE, Signoret, $12.95.
EMERGENCE (Photography), Cynthia MacAdams, $15.00.
NAPPY EDGES, Ntozake Shange

NON-FICTION - Paperback

MY MOTHER, MYSELF, Nancy Friday, $2.50.
ON PHOTOGRAPHY, Susan Sontag, $3.95.
AGATHA CHRISTIE, An Autobiography, $2.75.
A FINE OLD CONFLICT, Jessica Mitford, $4.95.
POSITIVE MAGIC, Marion Weinstein, $2.25.
THE ERA HANDBOOK, Riane Tennenhaus Eisler $1.95.
THE MERMAID & THE MINOTAUR, Dorothy Dinnerstein, $3.95.
WINGS OF LIFE, Vegetarian Cookery, Julie Jordan, $5.95.
THE NEW YORK WOMEN'S YELLOW PAGES, Carol Edry, ed., $5.95.
WHEN GOD WAS A WOMAN, Merlin Stone, $3.95.
WOMEN IN THE JOHN, Susanna Shaw, $4.95.
MOMENTS OF BEING, Virginia Woolf, $2.95
GOING TOO FAR, Robin Morgan, $4.95.
INTERVIEW WITH THE MUSE, Nina Winter, $5.95.
CLAIRE BRETECHER (Cartoons), $5.95.

FICTION - Paperback

MY ANTONIA, Willa Cather, $4.95.
THEIR EYES WERE WATCHING GOD, Zora Neale Hurston, $3.95.
THE WOMEN'S ROOM, Marilyn French, $2.50.
TELL ME A RIDDLE, Tillie Olsen, $1.25.
SONG OF SOLOMON, Toni Morrison, $2.50.
THE BREADGIVERS, Yezierska, $3.95.
MOTHERLOVE, Stephanie Spinner, $2.25.
RUBYFRUIT JUNGLE, Rita Mae Brown, $1.95.
DEATH OF AN EXPERT WITNESS, P.D.James,
KIN OF ATA (Sci.Fi.), Dorothy Bryant, $3.95.

SMALL & FEMINIST PRESSES - NON-FICTION

THE MAIMIE PAPERS, Ruth Rosen, $6.95.
THESE MODERN WOMEN, Elaine Showalter, ed., $4.95.
THE FEMINIST TAROT, Sally Gearhart, $4.00.
HYGIEIA: A WOMAN'S HERBAL, Jeannine Parvati, $9.00
THE CHICANA FEMINIST, Marth P. Cotera, $4.00

SMALL & FEMINIST PRESSES - FICTION

DAUGHTER OF EARTH, Agnes Smedly, $4.00
LOVE STORIES BY NEW WOMEN, Swansea & Campbell, eds., $5.50.
ANGEL DANCE, M.F. Beal, $5.00
THE LESBIAN HOME JOURNAL, Grier & Reid, eds., $5.75
ALL TRUE LOVERS, Sarah Aldridge, $6.75
THE TRUE HEART, Sylvia Townsend Warner, $5.00
THE TRUE STORY OF IDA JOHNSON, Sharon Riis, $3.25
TRUE TO LIFE ADVENTURE STORIES, Judy Grahn, ed., $5.00

CHILDREN'S & YOUNG ADULT BOOKS - Hardback

THE SKATES OF UNCLE RICHARD, Carol Fenner $4.95.
BUTCHER, BAKER, CABINETMAKER, Photographs of Women at Work, Abigail Heyman, $7.95
X: A FABULOUS CHILD'S STORY, Lois Gould, $7.50.
NICE LITTLE GIRLS, Elizabeth Levy, $5.95 (2.95 in paperback)
THE MARTIAL ARTS, Susan Ribner, $7.95
ZANBOOMER, R.R. Knudson, $6.95
HAPPY ENDINGS ARE ALL ALIKE, Sandra Scoppetone, $6.95.
WILD ANIMALS, GENTLE WOMEN, Margery Facklam, $5.95
TATTERHOOD & OTHER TALES, Ethel Johnston Phelps, ed., $10.95 (Tapes available at $7.95)

CHILDREN'S & YOUNG ADULT BOOKS - Paperback

WHAT IS A GIRL? WHAT IS A BOY? Stephanie Waxman, $3.95
GIRLS CAN BE ANYTHING, Norma Klein, $1.95
DIVORCE IS A GROWN-UP PROBLEM, Janet Sinberg, $2.95.
CARLOTTA AND THE SCIENTIST, Patricia Lenthall, $2.15
ULTRA VIOLET CATASTROPHE, Margaret Mahy $1.95
GREAT WOMEN PAPER DOLLS, $2.50
HARRIET THE SPY, Louise Fitzhugh, $1.50
A WRINKLE IN TIME, Madeline L'Engle, $1.25
CHARLOOTE'S WEB, E.B. White, $1.50

RECORD GIFTS

THE CHANGER AND THE CHANGED, Chris Williamson, $6.00.
LIVE DREAM, Chris Williamson, $6.00
SWEET HONEY & THE ROCK, $6.00
ON STAGE, Lily Tomlin, $6.25
EMERGING, Kay Gardner, $6.00
JAZZ WOMEN: A FEMINIST RETROSPECTIVE, (two records), $9.00
WOMEN'S WORKS (Classical, 2 records), $11.95.
SIDE BY SIDE: Re-enactments of Scenes from Women's History, 1848-1920, $9.00
*IMAGINE MY SURPRISE, Holly Near, $6.00
*SOMETHING MOVING, Mary Watkins, $6.00
(* Soon to be released)

OTHER GIFTS

WOMEN'S CALENDARS (Women Artists, Two Lunar Calendars, Engagement Books ...)
POSTCARDS (Women Photographers ...)
NOTECARDS (Famous Women Series, Beautiful Hand-Screened Color Cards ...)
KEYRINGS ("Wonder Woman", Woman Sign ...)
BOOKMARKS ("The Best Man for the Job May Be A Woman" ...)
BUTTONS ("A Woman Without A Man Is Like A Fish Without A Bicycle" ...)
BOOKBAGS ** SONGBOOKS ** ASHTRAYS **
AND MORE!

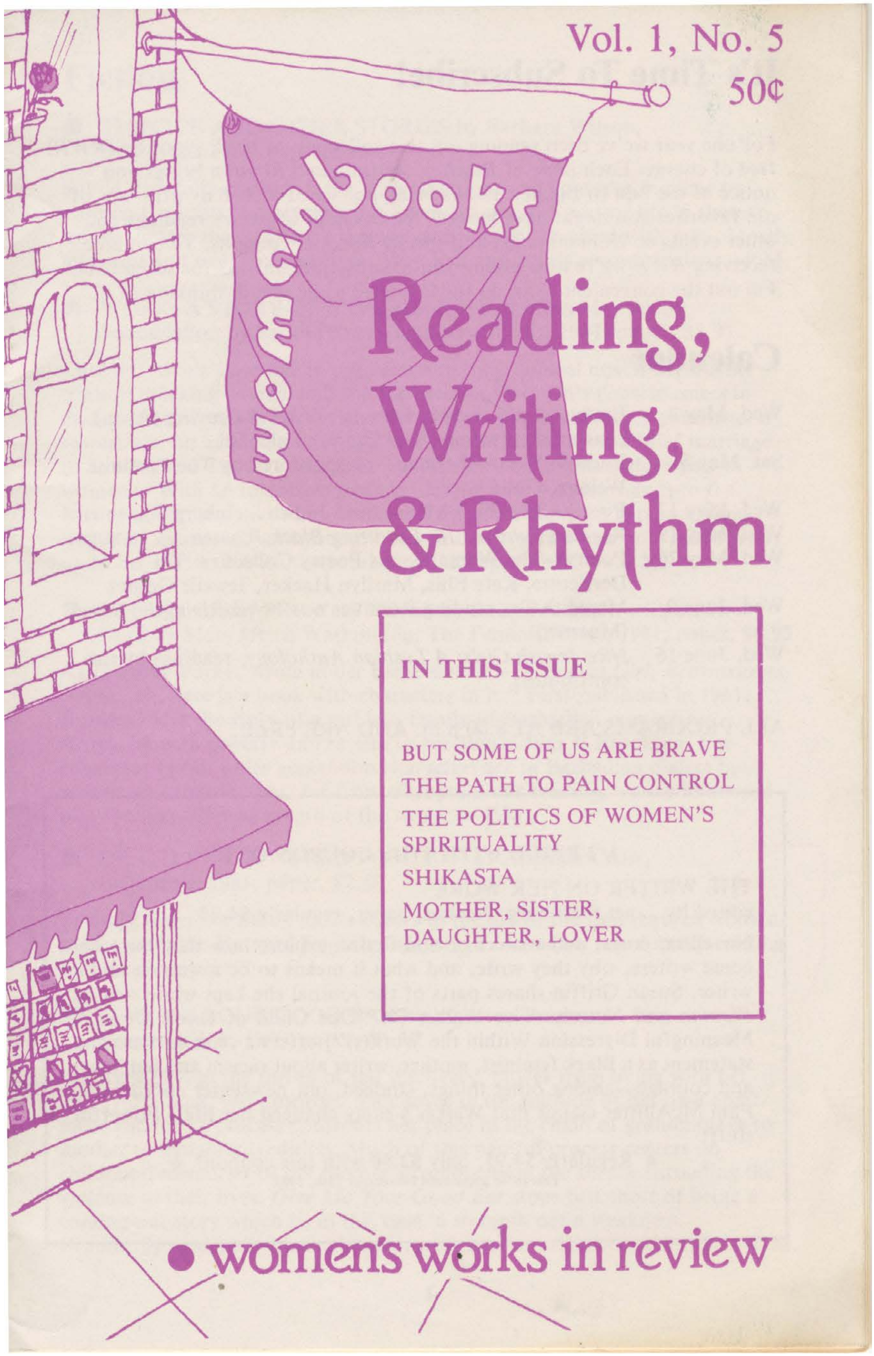
December Hours
Mon.-Thurs: Noon-8 PM * Fri.-Sat: Noon-9PM * Sun.: Noon-7PM
HAPPY HOLIDAYS!
Shirley Walton-Fischler * Sue C. Perlgut * Joann Schellenbach

36. Djuna Books: The Village Bookstore for Women - Gift List

New York: Djuna Books, [ca. 1979]. Xerox flyer. 8 ½ x 14 in. Very good.

Single sheet catalog of books, records, and other gifts from this early feminist bookstore in Greenwich Village.

$150



Vol. 1, No. 5

50¢

womanbooks

Reading, Writing, & Rhythm

IN THIS ISSUE

BUT SOME OF US ARE BRAVE

THE PATH TO PAIN CONTROL

THE POLITICS OF WOMEN'S SPIRITUALITY

SHIKASTA

MOTHER, SISTER, DAUGHTER, LOVER

• women's works in review

37. [Womanbooks] Reading, Writing, and Rhythm Vol. 1, No. 5

New York: Womanbooks, 1982. 5 ½ x 8 ½ in. Saddle-stapled in wraps. 11 pp. Several spots of bracketing, otherwise very good.

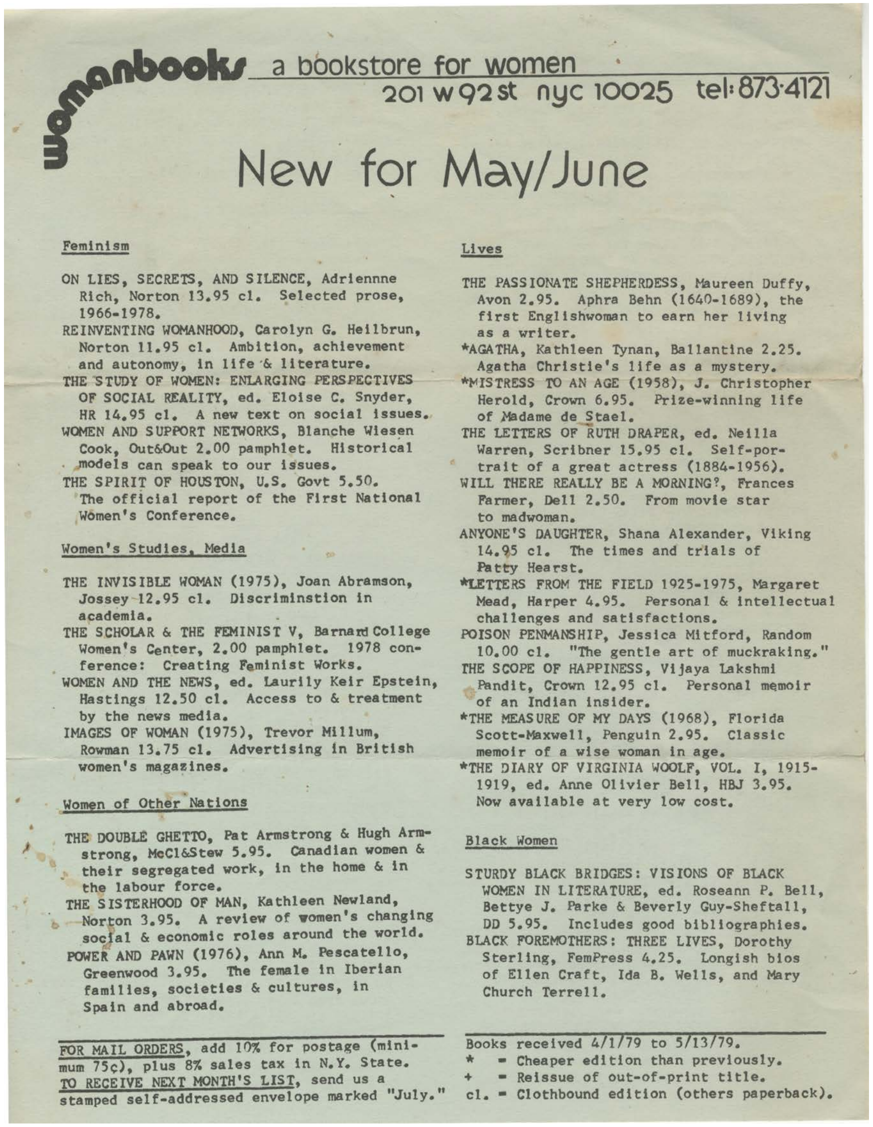
Bookseller's catalog from Womanbooks, an early feminist bookstore in New York known for its academic focus.

The store's book catalogs began in October 1981 and continued through this issue with free distribution; later issues were available with a subscription fee, as described in the catalog. Founded by Eleanor Batchelder, Karyn London, and Fabi Romero-Oak in 1975, Womanbooks is widely considered the second feminist bookstore in New York City, after Labyris Books.

Womanbooks was first located in a superintendent's apartment in a SRO on West 92nd Street. In 1976, the bookstore moved to a larger and more visible corner location on the ground floor of an apartment building on Amsterdam Avenue and West 92nd street, a few doors down from Joan Nestle's apartment–the original site of the Lesbian Herstory Archives. Womanbooks, reaching a wider audience than its lesbian separatist predecessor, Labyris, was known as a feminist meeting place, and a destination for visiting feminist intellectuals. The store had a wideranging selection of titles, including books on lesbian history and women's sexuality, women of color history, women's sports, spirituality, sexual assault, abortion, reproductive health, children's books, and more. Womanbooks was instrumental in shaping early Women's Studies discourse. Store founder Eleanor Betchelder explained that "[a]ll the women's studies women would come in, and they would all make this pilgrimage up to 92nd Street to basically spend their book budget. They'd spend hundreds of dollars each at the store."

A scarce catalog from this important feminist bookstore, representing a wide range of feminist viewpoints. OCLC locates no physical holdings of any issues as of October 2024.

SOLD



womanbooks a bookstore for women
201 w 92 st nyc 10025 tel: 873-4121

New for May/June

Feminism

ON LIES, SECRETS, AND SILENCE, Adriennne Rich, Norton 13.95 cl. Selected prose, 1966-1978.
REINVENTING WOMANHOOD, Carolyn G. Heilbrun, Norton 11.95 cl. Ambition, achievement and autonomy, in life & literature.
THE STUDY OF WOMEN: ENLARGING PERSPECTIVES OF SOCIAL REALITY, ed. Eloise C. Snyder, HR 14.95 cl. A new text on social issues.
WOMEN AND SUPPORT NETWORKS, Blanche Wiesen Cook, Out&Out 2.00 pamphlet. Historical models can speak to our issues.
THE SPIRIT OF HOUSTON, U.S. Govt 5.50. The official report of the First National Women's Conference.

Women's Studies, Media

THE INVISIBLE WOMAN (1975), Joan Abramson, Jossey 12.95 cl. Discriminstion in academia.
THE SCHOLAR & THE FEMINIST V, Barnard College Women's Center, 2.00 pamphlet. 1978 conference: Creating Feminist Works.
WOMEN AND THE NEWS, ed. Laurily Keir Epstein, Hastings 12.50 cl. Access to & treatment by the news media.
IMAGES OF WOMAN (1975), Trevor Millum, Rowman 13.75 cl. Advertising in British women's magazines.

Women of Other Nations

THE DOUBLE GHETTO, Pat Armstrong & Hugh Armstrong, McCl&Stew 5.95. Canadian women & their segregated work, in the home & in the labour force.
THE SISTERHOOD OF MAN, Kathleen Newland, Norton 3.95. A review of women's changing social & economic roles around the world.
POWER AND PAWN (1976), Ann M. Pescatello, Greenwood 3.95. The female in Iberian families, societies & cultures, in Spain and abroad.

FOR MAIL ORDERS, add 10% for postage (minimum 75¢), plus 8% sales tax in N.Y. State.
TO RECEIVE NEXT MONTH'S LIST, send us a stamped self-addressed envelope marked "July."

Lives

THE PASSIONATE SHEPHERDESS, Maureen Duffy, Avon 2.95. Aphra Behn (1640-1689), the first Englishwoman to earn her living as a writer.
*AGATHA, Kathleen Tynan, Ballantine 2.25. Agatha Christie's life as a mystery.
*MISTRESS TO AN AGE (1958), J. Christopher Herold, Crown 6.95. Prize-winning life of Madame de Stael.
THE LETTERS OF RUTH DRAPER, ed. Neilla Warren, Scribner 15.95 cl. Self-portrait of a great actress (1884-1956).
WILL THERE REALLY BE A MORNING?, Frances Farmer, Dell 2.50. From movie star to madwoman.
ANYONE'S DAUGHTER, Shana Alexander, Viking 14.95 cl. The times and trials of Patty Hearst.
*LETTERS FROM THE FIELD 1925-1975, Margaret Mead, Harper 4.95. Personal & intellectual challenges and satisfactions.
POISON PENMANSHIP, Jessica Mitford, Random 10.00 cl. "The gentle art of muckraking."
THE SCOPE OF HAPPINESS, Vijaya Lakshmi Pandit, Crown 12.95 cl. Personal memoir of an Indian insider.
*THE MEASURE OF MY DAYS (1968), Florida Scott-Maxwell, Penguin 2.95. Classic memoir of a wise woman in age.
*THE DIARY OF VIRGINIA WOOLF, VOL. I, 1915-1919, ed. Anne Olivier Bell, HBJ 3.95. Now available at very low cost.

Black Women

STURDY BLACK BRIDGES: VISIONS OF BLACK WOMEN IN LITERATURE, ed. Roseann P. Bell, Bettye J. Parke & Beverly Guy-Sheftall, DD 5.95. Includes good bibliographies.
BLACK FOREMOTHERS: THREE LIVES, Dorothy Sterling, FemPress 4.25. Longish bios of Ellen Craft, Ida B. Wells, and Mary Church Terrell.

Books received 4/1/79 to 5/13/79.
* = Cheaper edition than previously.
+ = Reissue of out-of-print title.
cl. = Clothbound edition (others paperback).

38. Womanbooks: A Bookstore for Women - New for May / June

New York: Womanbooks, [1980s]. 8 ½ x 11 in. 4 pp pamphlet formed from folding 11 x 17 leaf. Mild spotting to front cover, otherwise very good.

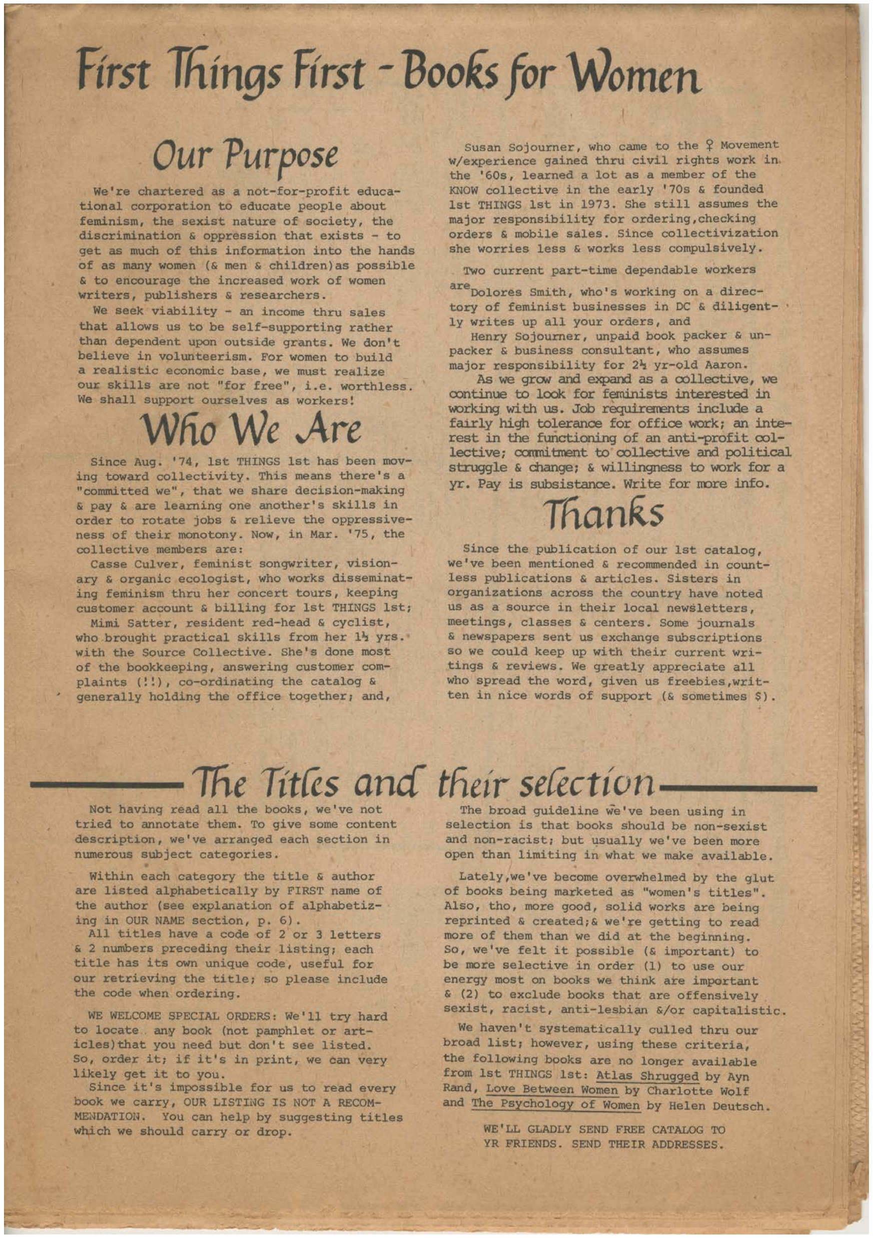
A small book catalog of new titles at Womanbooks in May and June of an unknown year.

Founded by Eleanor Batchelder, Karyn London, and Fabi Romero-Oak in 1975, Womanbooks is widely considered the second feminist bookstore in New York City, after Labyris Books. Womanbooks was first located in a superintendent's apartment in a SRO on West 92nd Street; In 1976, the bookstore moved to a larger and more visible corner store on the ground floor of an apartment building on Amsterdam Avenue and West 92nd street a few doors down from Joan Nestle's apartment (the original site of the Lesbian Herstory Archives). Womanbooks, reaching a wider audience than its lesbian separatist predecessor, Labyris, was known as a feminist meeting place, and a destination for out-of-town academic feminists. Categories listed in this bookseller's catalog include feminism, women's studies/media, women of other nations, black women, childbirth/pregnancy, "private lives" and more. Womanbooks was also instrumental in shaping early Women's Studies discourse.

Store founder Eleanor Betchelder explained that "[a]ll the women's studies women would come in, and they would all make this pilgrimage up to 92nd Street to basically spend their book budget. They'd spend hundreds of dollars each at the store."

A rare example of a bookseller catalog from this important feminist bookstore, representing a wide range of feminist thematic preoccupations.

$150



First Things First - Books for Women

Our Purpose

We're chartered as a not-for-profit educational corporation to educate people about feminism, the sexist nature of society, the discrimination & oppression that exists - to get as much of this information into the hands of as many women (& men & children)as possible & to encourage the increased work of women writers, publishers & researchers.

We seek viability - an income thru sales that allows us to be self-supporting rather than dependent upon outside grants. We don't believe in volunteerism. For women to build a realistic economic base, we must realize our skills are not "for free", i.e. worthless. We shall support ourselves as workers!

Who We Are

Since Aug. '74, 1st THINGS 1st has been moving toward collectivity. This means there's a "committed we", that we share decision-making & pay & are learning one another's skills in order to rotate jobs & relieve the oppressiveness of their monotony. Now, in Mar. '75, the collective members are:

Casse Culver, feminist songwriter, visionary & organic ecologist, who works disseminating feminism thru her concert tours, keeping customer account & billing for 1st THINGS 1st;

Mimi Satter, resident red-head & cyclist, who brought practical skills from her 1½ yrs. with the Source Collective. She's done most of the bookkeeping, answering customer complaints (!!), co-ordinating the catalog & generally holding the office together; and,

Susan Sojourner, who came to the ♀ Movement w/experience gained thru civil rights work in the '60s, learned a lot as a member of the KNOW collective in the early '70s & founded 1st THINGS 1st in 1973. She still assumes the major responsibility for ordering,checking orders & mobile sales. Since collectivization she worries less & works less compulsively.

Two current part-time dependable workers are Dolores Smith, who's working on a directory of feminist businesses in DC & diligently writes up all your orders, and

Henry Sojourner, unpaid book packer & unpacker & business consultant, who assumes major responsibility for 2½ yr-old Aaron.

As we grow and expand as a collective, we continue to look for feminists interested in working with us. Job requirements include a fairly high tolerance for office work; an interest in the functioning of an anti-profit collective; commitment to collective and political struggle & change; & willingness to work for a yr. Pay is subsistance. Write for more info.

Thanks

Since the publication of our 1st catalog, we've been mentioned & recommended in countless publications & articles. Sisters in organizations across the country have noted us as a source in their local newsletters, meetings, classes & centers. Some journals & newspapers sent us exchange subscriptions so we could keep up with their current writings & reviews. We greatly appreciate all who spread the word, given us freebies,written in nice words of support (& sometimes $).

The Titles and their selection

Not having read all the books, we've not tried to annotate them. To give some content description, we've arranged each section in numerous subject categories.

Within each category the title & author are listed alphabetically by FIRST name of the author (see explanation of alphabetizing in OUR NAME section, p. 6).

All titles have a code of 2 or 3 letters & 2 numbers preceding their listing; each title has its own unique code, useful for our retrieving the title; so please include the code when ordering.

WE WELCOME SPECIAL ORDERS: We'll try hard to locate any book (not pamphlet or articles)that you need but don't see listed. So, order it; if it's in print, we can very likely get it to you.

Since it's impossible for us to read every book we carry, OUR LISTING IS NOT A RECOMMENDATION. You can help by suggesting titles which we should carry or drop.

The broad guideline we've been using in selection is that books should be non-sexist and non-racist; but usually we've been more open than limiting in what we make available.

Lately,we've become overwhelmed by the glut of books being marketed as "women's titles". Also, tho, more good, solid works are being reprinted & created;& we're getting to read more of them than we did at the beginning. So, we've felt it possible (& important) to be more selective in order (1) to use our energy most on books we think are important & (2) to exclude books that are offensively sexist, racist, anti-lesbian &/or capitalistic.

We haven't systematically culled thru our broad list; however, using these criteria, the following books are no longer available from 1st THINGS 1st: Atlas Shrugged by Ayn Rand, Love Between Women by Charlotte Wolf and The Psychology of Women by Helen Deutsch.

WE'LL GLADLY SEND FREE CATALOG TO
YR FRIENDS. SEND THEIR ADDRESSES.

39. First Things First: Books for Women - 1975-1976 Catalog [book catalog]

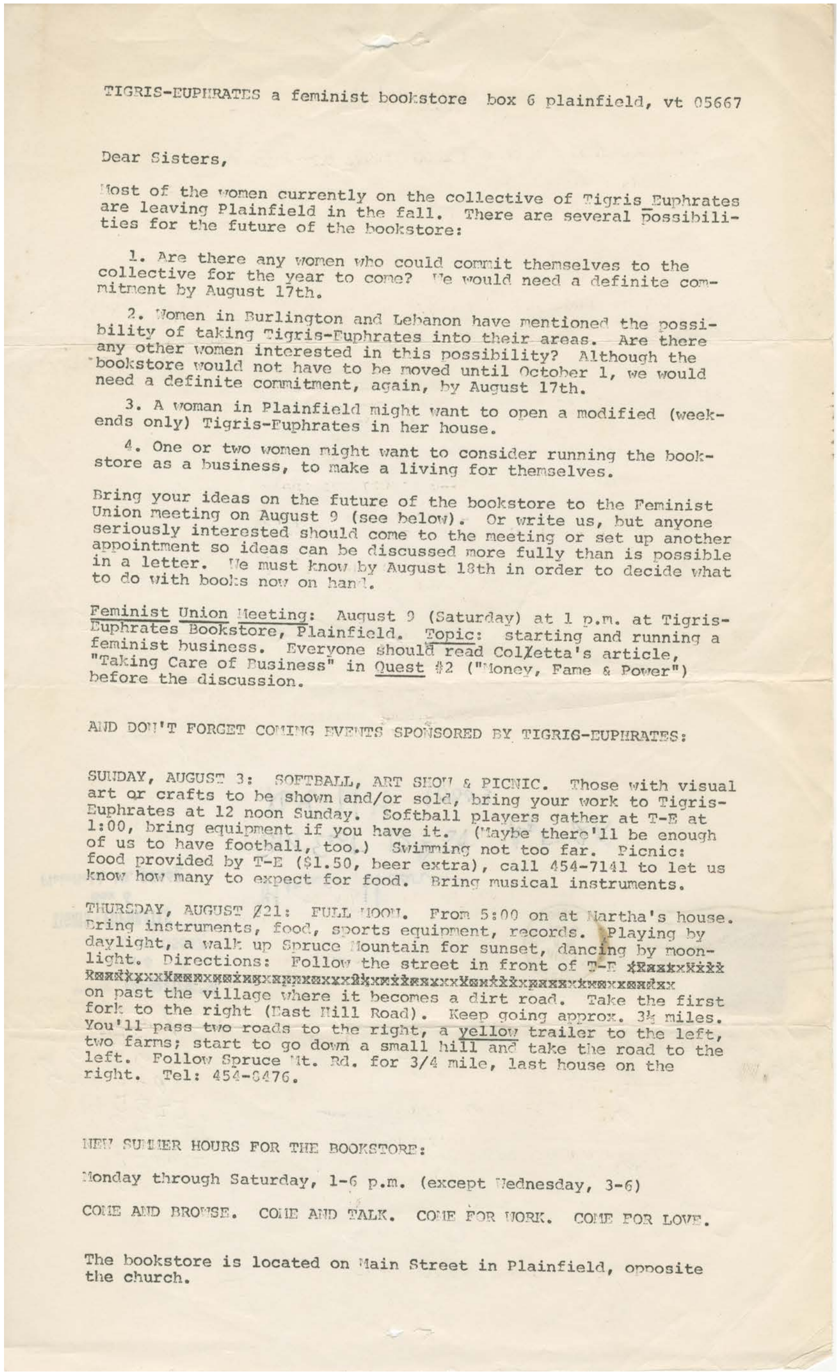
Washington, DC: 1st Things 1st, 1975. Offset on newsprint. 8 1/4 x 11 3/4 in. 27 pp. Very good.

The second, and possibly final, book catalog from First Things First, a "fe-mail order house" started by Susan Sojourner. Sojourner, along with her husband, participated in the Freedom Rides of the early-1960s and was an active Civil Rights organizer in the South before moving to D.C., becoming active in the feminist movement, and founding First Things First to distribute feminist titles domestically and internationally. Founded in 1973, the booksellers produced their first catalog in 1974. This 1975 catalog appears to be the final one; we locate no records of any later issues. Sojourner later came out as a lesbian and contributed to *Off Our Backs*.

Four examples of any issue found in OCLC as of October 2024, with only two examples of this 1975 catalog; many more examples on OCLC are digital or microfilm.

A superb and extensive record of feminist book distribution and bookselling.

$250



TIGRIS-EUPHRATES a feminist bookstore box 6 plainfield, vt 05667

Dear Sisters,

Most of the women currently on the collective of Tigris_Euphrates are leaving Plainfield in the fall. There are several possibilities for the future of the bookstore:

1. Are there any women who could commit themselves to the collective for the year to come? We would need a definite commitment by August 17th.

2. Women in Burlington and Lebanon have mentioned the possibility of taking Tigris-Euphrates into their areas. Are there any other women interested in this possibility? Although the bookstore would not have to be moved until October 1, we would need a definite commitment, again, by August 17th.

3. A woman in Plainfield might want to open a modified (weekends only) Tigris-Euphrates in her house.

4. One or two women might want to consider running the bookstore as a business, to make a living for themselves.

Bring your ideas on the future of the bookstore to the Feminist Union meeting on August 9 (see below). Or write us, but anyone seriously interested should come to the meeting or set up another appointment so ideas can be discussed more fully than is possible in a letter. We must know by August 18th in order to decide what to do with books now on hand.

Feminist Union Meeting: August 9 (Saturday) at 1 p.m. at Tigris-Euphrates Bookstore, Plainfield. Topic: starting and running a feminist business. Everyone should read Col~~l~~etta's article, "Taking Care of Business" in Quest #2 ("Money, Fame & Power") before the discussion.

AND DON'T FORGET COMING EVENTS SPONSORED BY TIGRIS-EUPHRATES:

SUNDAY, AUGUST 3: SOFTBALL, ART SHOW & PICNIC. Those with visual art or crafts to be shown and/or sold, bring your work to Tigris-Euphrates at 12 noon Sunday. Softball players gather at T-E at 1:00, bring equipment if you have it. (Maybe there'll be enough of us to have football, too.) Swimming not too far. Picnic: food provided by T-E ($1.50, beer extra), call 454-7141 to let us know how many to expect for food. Bring musical instruments.

THURSDAY, AUGUST 21: FULL MOON. From 5:00 on at Martha's house. Bring instruments, food, sports equipment, records. Playing by daylight, a walk up Spruce Mountain for sunset, dancing by moonlight. Directions: Follow the street in front of T-E on past the village where it becomes a dirt road. Take the first fork to the right (East Hill Road). Keep going approx. 3½ miles. You'll pass two roads to the right, a yellow trailer to the left, two farms; start to go down a small hill and take the road to the left. Follow Spruce Mt. Rd. for 3/4 mile, last house on the right. Tel: 454-8476.

NEW SUMMER HOURS FOR THE BOOKSTORE:

Monday through Saturday, 1-6 p.m. (except Wednesday, 3-6)

COME AND BROWSE. COME AND TALK. COME FOR WORK. COME FOR LOVE.

The bookstore is located on Main Street in Plainfield, opposite the church.

40. Tigris-Euphrates: A Feminist Bookstore

Plainfield, VT: Tigris-Euphrates, 1975. Single sheet, 8 ½ x 14 in. Mimeograph from typescript. Addressed, stamped and postmarked at verso. Horizontal lines from folding, and small staple holes at top and bottom, where it was sealed for mailing. Very good.

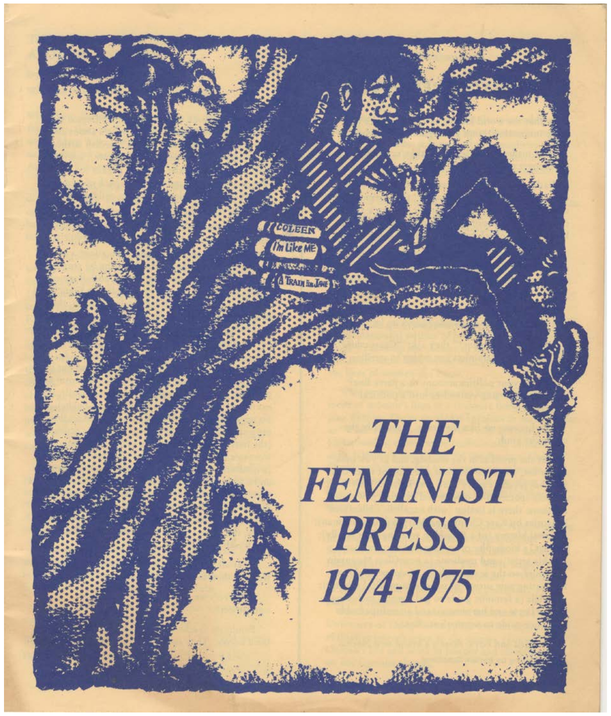
Postmarked and hand-addressed 1975 mailer from Tigris-Euphrates, a seemingly unrecorded early feminist bookstore in Plainfield, Vermont.

Little record exists of this early feminist bookstore operating outside the queer nexuses of New York and California, and it is unclear how long it operated. This mailer explains the dire financial situation the store found itself in. Additionally, many collective members had recently departed and the bookstore desperately needed volunteers, and potentially a new space. The remaining collective members list various options for moving forwards with the enterprise, including moving to another town in Vermont, turning the store into a business as opposed to a volunteer collective, or operating out of a woman's home on weekends. The mailer also promotes a few upcoming events that August, including a full moon celebration, and a softball game / art show / picnic.

We find little record of this space; it is not mentioned in Kristen Hogan's *The Feminist Bookstore Movement: Lesbian Antiracism and Feminist Accountability*, though we were able to locate a reference in an appendix of Daphne Spain's *Constructive Feminism: Women's Spaces and Women's Rights in the American City*. We locate no Tigris-Euphrates ephemera in OCLC as of October 2024.

A rare record of the feminist bookstore movement of the 1970s, outside of the urban hubs, and a record of collective horizontal management, and its accompanying challenges.

$150



41. **The Feminist Press, 1974-1975**

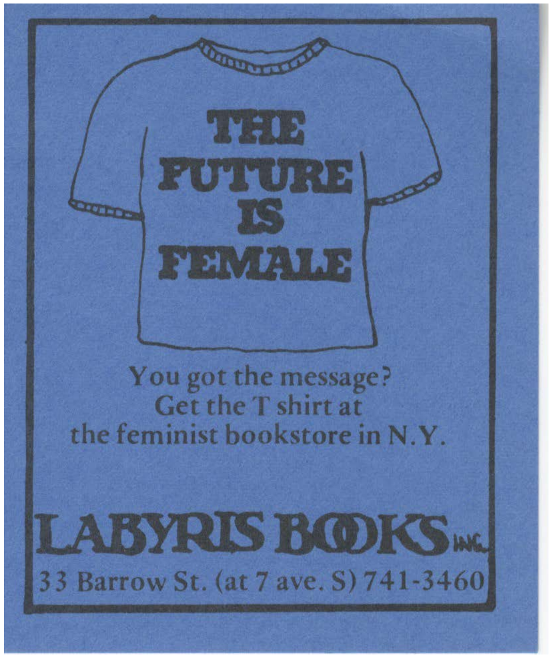
Old Westbury, NY: Feminist Press, 1975. Saddle-stapled in self-wraps. 7 ¼ x 8 ½ in. Blue ink on cream stock. [20] pp. Near fine.

Early catalog from the Feminist Press.

The Feminist Press was founded in 1970 and the publisher's first books were released in 1971. The Press moved from Baltimore to Old Westbury in 1971 when founder Florence Howe accepted a professorship at SUNY-Westbury. In 1985, the Press relocated to the CUNY Graduate Center campus.

This early catalog advertises titles such as *Nonsexist Curricular Materials for Elementary Schools*; *Witches, Midwives, and Nurses: A History of Women Healers*; *The Revolt of Mother and Other Stories*, and many more.

$125


THE
FUTURE
IS
FEMALE

You got the message?
Get the T shirt at
the feminist bookstore in N.Y.

LABYRIS BOOKS INC.
33 Barrow St. (at 7 ave. S) 741-3460

42. **The Future is Female [Labyris Books]**

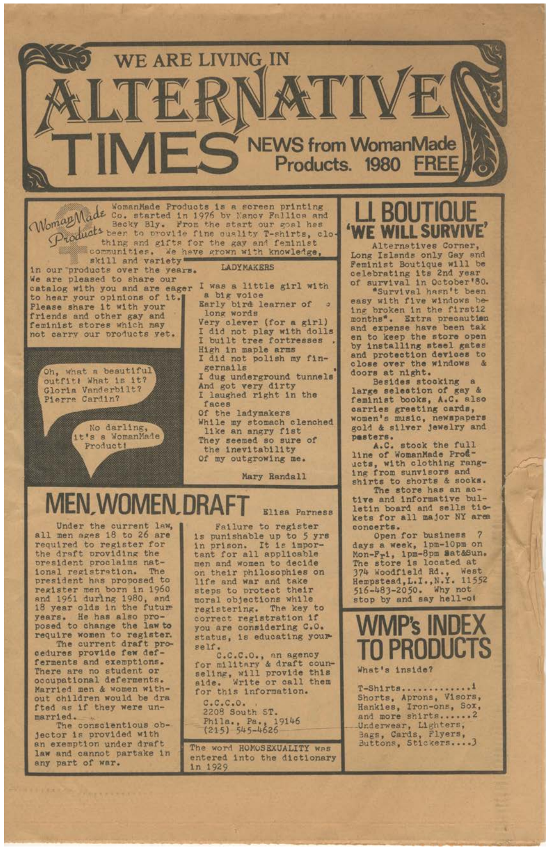
New York: Labyris Books, ca. 1972. Offset flyer on blue stock. 2 ¾ x 3 ⅓ in. Fine.

Small handbill advertising the original "The Future is Female" t-shirt, sold by Labryis Books, the first feminist bookstore in New York City.

Named for the double-sided ax wielded by Amazon warriors, Labyris was an important feminist meeting place during its tenure in New York's Greenwich Village, 1972-1977.

Liza Cowan, lesbian separatist and author of the column "What the Well-Dressed Dyke Will Wear," helped design the shirt and photographed her partner Alix Dobkin for early promotional material. The slogan entered the cultural mainstream in 2016 when it became a rallying cry of the mass feminist mobilization following Donald Trump's election in 2016.

SOLD



WE ARE LIVING IN
ALTERNATIVE
TIMES NEWS from WomanMade Products. 1980 FREE

WomanMade Products

WomanMade Products is a screen printing Co. started in 1976 by Nancy Fallica and Becky Bly. From the start our goal has been to provide fine quality T-shirts, clothing and gifts for the gay and feminist communities. We have grown with knowledge, skill and variety in our products over the years. We are pleased to share our catalog with you and are eager to hear your opinions of it. Please share it with your friends and other gay and feminist stores which may not carry our products yet.

Oh, what a beautiful outfit! What is it? Gloria Vanderbilt? Pierre Cardin?
No darling, it's a WomanMade Product!

LADYMAKERS

I was a little girl with
a big voice
Early bird learner of
long words
Very clever (for a girl)
I did not play with dolls
I built tree fortresses
High in maple arms
I did not polish my fingernails
I dug underground tunnels
And got very dirty
I laughed right in the
faces
Of the ladymakers
While my stomach clenched
like an angry fist
They seemed so sure of
the inevitability
Of my outgrowing me.

Mary Randall

MEN, WOMEN, DRAFT

Elisa Parness

Under the current law, all men ages 18 to 26 are required to register for the draft providing the president proclaims national registration. The president has proposed to register men born in 1960 and 1961 during 1980, and 18 year olds in the future years. He has also proposed to change the law to require women to register.

The current draft procedures provide few deferments and exemptions. There are no student or occupational deferments. Married men & women without children would be drafted as if they were unmarried.

The conscientious objector is provided with an exemption under draft law and cannot partake in any part of war.

Failure to register is punishable up to 5 yrs in prison. It is important for all applicable men and women to decide on their philosophies on life and war and take steps to protect their moral objections while registering. The key to correct registration if you are considering C.O. status, is educating yourself.

C.C.C.O., an agency for military & draft counseling, will provide this aide. Write or call them for this information.

C.C.C.O.
2208 South ST.
Phila., Pa., 19146
(215) 545-4626

The word HOMOSEXUALITY was entered into the dictionary in 1929

L.I. BOUTIQUE 'WE WILL SURVIVE'

Alternatives Corner, Long Islands only Gay and Feminist Boutique will be celebrating its 2nd year of survival in October'80.

"Survival hasn't been easy with five windows being broken in the first12 months". Extra precaution and expense have been taken to keep the store open by installing steel gates and protection devices to close over the windows & doors at night.

Besides stocking a large selection of gay & feminist books, A.C. also carries greeting cards, women's music, newspapers gold & silver jewelry and posters.

A.C. stock the full line of WomanMade Products, with clothing ranging from sunvisors and shirts to shorts & socks.

The store has an active and informative bulletin board and sells tickets for all major NY area concerts.

Open for business 7 days a week, 1pm-10pm on Mon-Fri, 1pm-8pm Sat&Sun. The store is located at 374 Woodfield Rd., West Hempstead, L.I., N.Y. 11552 516-483-2050. Why not stop by and say hell-o!

WMP's INDEX TO PRODUCTS

What's inside?

T-Shirts............1
Shorts, Aprons, Visors, Hankies, Iron-ons, Sox, and more shirts......2
Underwear, Lighters, Bags, Cards, Flyers, Buttons, Stickers....3

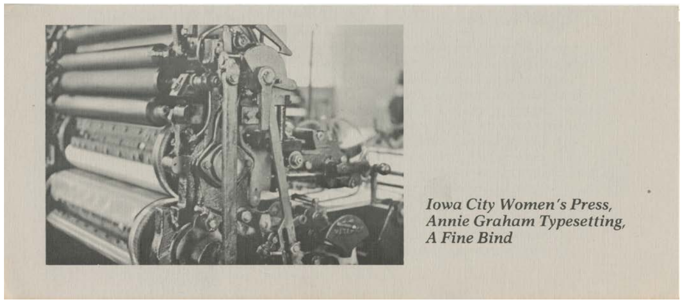
43. We Are Living In Alternative Times: NEWS from Woman-Made Products

West Hempstead, NY: WomanMade Products, 1980. 23 x 15 in. newsprint sheet folded into quarters. ~1 in. tear to bottom edge; else very good.

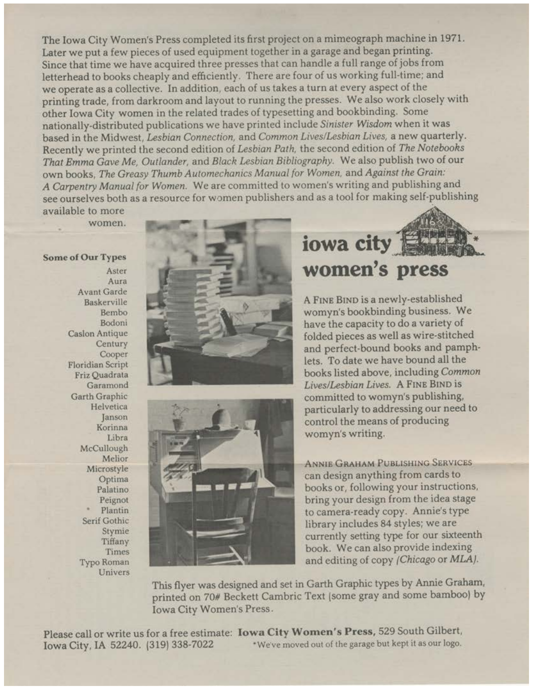
Newsprint catalog of feminist and lesbian products from a Long Island lesbian boutique store, WomanMade. Items advertised in the catalog include dozens of shirts, stickers, buttons, aprons, totes, bikinis, lighters, visors, tube socks, and other knicks and knacks.

Original order form tipped in.

$50



Iowa City Women's Press,
Annie Graham Typesetting,
A Fine Bind



The Iowa City Women's Press completed its first project on a mimeograph machine in 1971. Later we put a few pieces of used equipment together in a garage and began printing. Since that time we have acquired three presses that can handle a full range of jobs from letterhead to books cheaply and efficiently. There are four of us working full-time; and we operate as a collective. In addition, each of us takes a turn at every aspect of the printing trade, from darkroom and layout to running the presses. We also work closely with other Iowa City women in the related trades of typesetting and bookbinding. Some nationally-distributed publications we have printed include *Sinister Wisdom* when it was based in the Midwest, *Lesbian Connection,* and *Common Lives/Lesbian Lives,* a new quarterly. Recently we printed the second edition of *Lesbian Path,* the second edition of *The Notebooks That Emma Gave Me, Outlander,* and *Black Lesbian Bibliography.* We also publish two of our own books, *The Greasy Thumb Automechanics Manual for Women,* and *Against the Grain: A Carpentry Manual for Women.* We are committed to women's writing and publishing and see ourselves both as a resource for women publishers and as a tool for making self-publishing available to more women.

Some of Our Types

Aster
Aura
Avant Garde
Baskerville
Bembo
Bodoni
Caslon Antique
Century
Cooper
Floridian Script
Friz Quadrata
Garamond
Garth Graphic
Helvetica
Janson
Korinna
Libra
McCullough
Melior
Microstyle
Optima
Palatino
Peignot
* Plantin
Serif Gothic
Stymie
Tiffany
Times
Typo Roman
Univers

iowa city women's press *

A FINE BIND is a newly-established womyn's bookbinding business. We have the capacity to do a variety of folded pieces as well as wire-stitched and perfect-bound books and pamphlets. To date we have bound all the books listed above, including *Common Lives/Lesbian Lives.* A FINE BIND is committed to womyn's publishing, particularly to addressing our need to control the means of producing womyn's writing.

ANNIE GRAHAM PUBLISHING SERVICES can design anything from cards to books or, following your instructions, bring your design from the idea stage to camera-ready copy. Annie's type library includes 84 styles; we are currently setting type for our sixteenth book. We can also provide indexing and editing of copy *(Chicago* or *MLA).*

This flyer was designed and set in Garth Graphic types by Annie Graham, printed on 70# Beckett Cambric Text (some gray and some bamboo) by Iowa City Women's Press.

Please call or write us for a free estimate: **Iowa City Women's Press,** 529 South Gilbert, Iowa City, IA 52240. (319) 338-7022

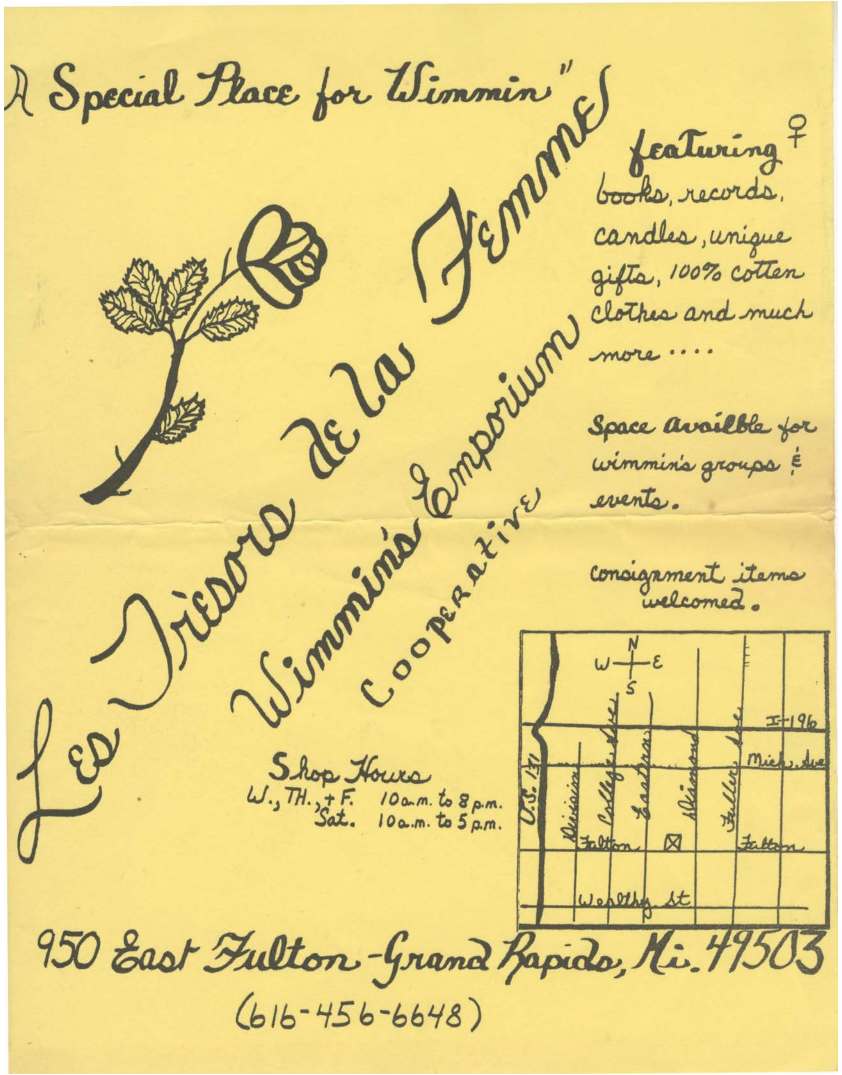
*We've moved out of the garage but kept it as our logo.

44. Iowa City Women's Press [promotional pamphlet]

Iowa City: Iowa City Women's Press, [ca. 1982]. 3 ¼ x 8 ½ in. Tri-fold pamphlet formed from single leaf. Near fine.

Promotional pamphlet for the Iowa City Women's Press, the printer for several lesbian periodicals, including *Common Lives/Lesbian Lives*, *Sinister Wisdom*, *Lesbian Connections*, as well as books for Naiad Press and other feminist publishers.

$25



"A Special Place for Wimmin"

Les Tresors de la Femmes

Wimmin's Emporium

Cooperative

featuring ♀
books, records,
candles, unique
gifts, 100% cotten
clothes and much
more....

Space availble for
wimmin's groups &
events.

consignment items
welcomed.

Shop Hours
W., TH., + F. 10 a.m. to 8 p.m.
Sat. 10 a.m. to 5 p.m.

950 East Fulton - Grand Rapids, Mi. 49503
(616-456-6648)

N
W
E
S
I-196
Mich. Ave
U.S. 131
Division
College Ave
Eastern
Diamond
Fuller Ave
Fulton
Fulton
Wealthy St

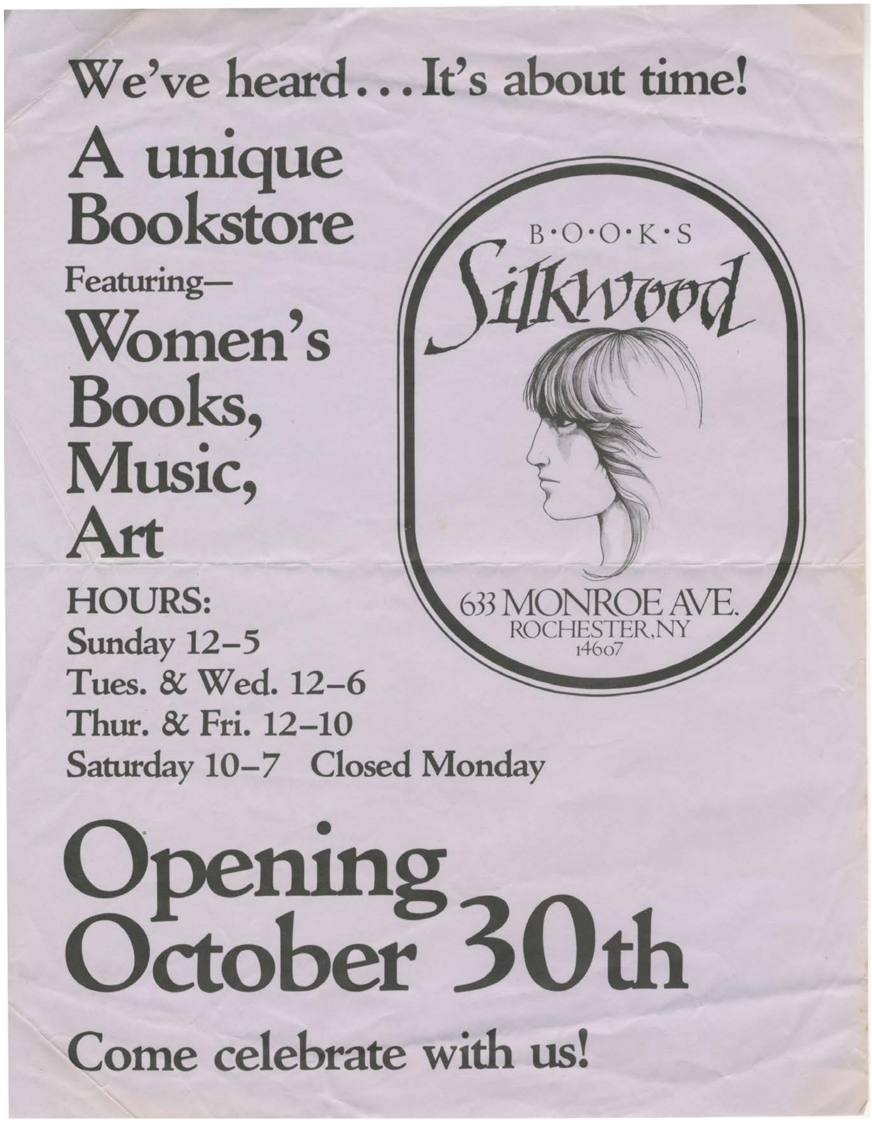
45. Les Tresors de la Femmes Wimmin's Emporium

Grand Rapids, MI: Les Tresors de la Femmes, ca. 1980. 8 ½ x 11 in. Offset on yellow stock. Very good.

Promotional flyer for a cooperatively owned and operated feminist business in Grand Rapids, Michigan selling "books, records, candles, unique gifts, 100% cotton clothes and much more."

We are unable to locate any records of this store, however it was part of the thriving eco-feminist scene in early 1980s western Michigan, along with Wimmin of the Earth Bonding (W.E.B.) based in Grand Rapids, and the Michigan Womyn's Music Festival, located an hour north.

$150



We've heard... It's about time!

A unique Bookstore

Featuring—

Women's Books, Music, Art

B·O·O·K·S

Silkwood

633 MONROE AVE.
ROCHESTER, NY
14607

HOURS:
Sunday 12–5
Tues. & Wed. 12–6
Thur. & Fri. 12–10
Saturday 10–7 Closed Monday

Opening October 30th

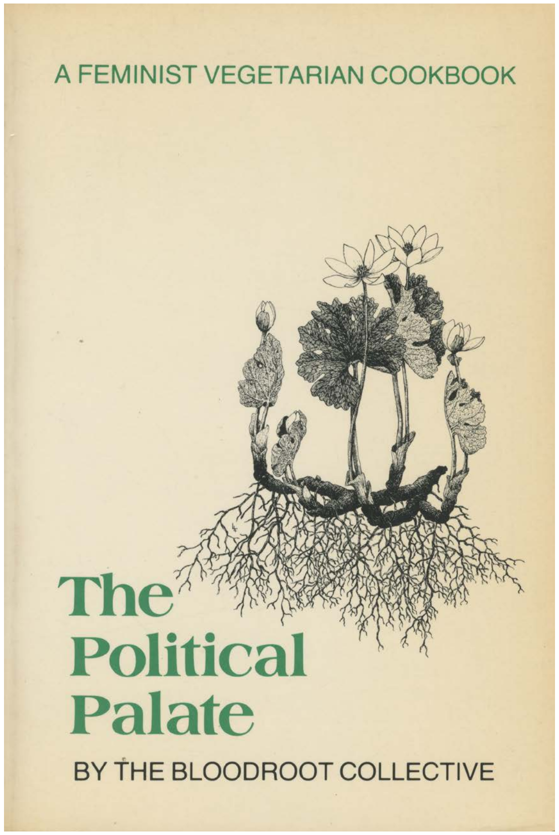
Come celebrate with us!

46. Silkwood Books [Rochester feminist bookstore flyer]

Rochester, New York: Silkwood, [1980s]. Offset. 8 ½ x 11 in. Very good.

Flyer for the feminist bookstore at 633 Monroe Avenue in Rochester, New York, opened on October 31, 1982. Named for Karen Silkwood, the chemical technician, union activist, and whistleblower who died in a car crash that may have involved foul play, the store is celebrated locally as an important site in the lesbian and feminist subcultures of Western New York in the 1980s and 90s. Only a few months after the opening of Silkwood, the area became the center of the feminist anti-war and anti-nuclear movement with the deployment of the Women's Encampment for Peace at Seneca Falls, less than an hour east of Rochester. The store closed in 2000 after nearly two decades as a hub of the Western New York feminist and queer community.

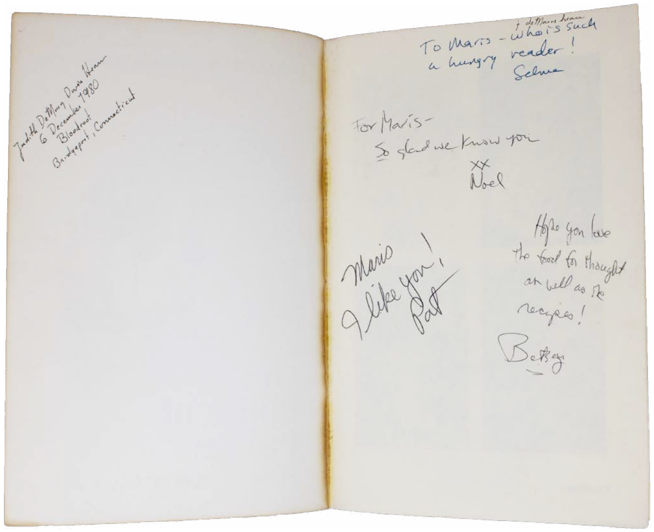
$75



A FEMINIST VEGETARIAN COOKBOOK

The Political Palate

BY THE BLOODROOT COLLECTIVE



Judith DeMaris Dana Hearn
6 December 1980
Bloodroot
Bridgeport, Connecticut

To Maris - + deMaris Hearn who is such
a hungry reader!
Selma

For Maris -
So glad we know you
XX
Noel

Maris
I like you!
Pat

Hope you love
the food for thought
as well as the
recipes!
Betsey

47. The Political Palate: A Feminist Vegetarian Cookbook [signed and inscribed by entire collective]

Bloodroot Collective

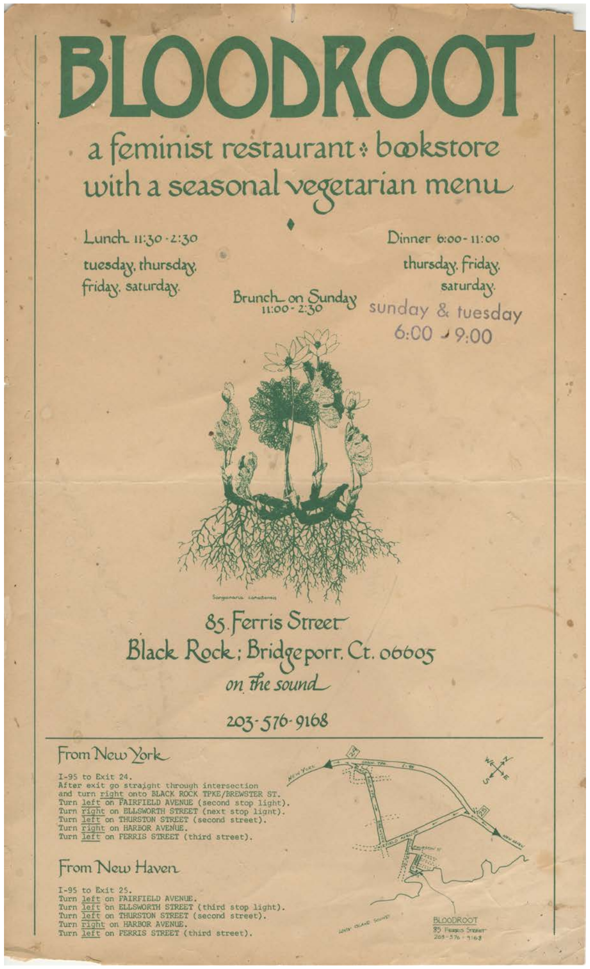
Bridgeport, CT: Sanguinaria Publishing, 1980. In wraps. 6 x 9 in. 325 pp. Signed and inscribed on the inside cover, with owners inscription on inside wrap. Glue visible at meeting of wraps and endpapers; otherwise, very good.

The first feminist vegetarian cookbook self-published by the Bloodroot Collective in 1980, signed and inscribed by all four members of the collective.

Founded in 1977, Bloodroot is a feminist vegetarian restaurant and bookstore in Bridgeport, Connecticut that continues to serve vegan and vegetarian meals and sell feminist titles. An important lesbian hangout and center of feminist organizing in Connecticut, the restaurant was the subject of a 2019 documentary, *Bloodroot*. The Political Palate was published under the collective's own imprint after a publisher expressed interest in the book, but on the condition that the title be changed.

Signed and inscribed on front flypaper by the authors: Betsey Beaven, Noel Furie [née Giordano], Selma Miriam, and Pat Shea.

SOLD



BLOODROOT

a feminist restaurant ∻ bookstore
with a seasonal vegetarian menu

◆

Lunch 11:30 - 2:30
tuesday, thursday,
friday, saturday.

Brunch on Sunday
11:00 - 2:30

Dinner 6:00 - 11:00
thursday, friday,
saturday.
sunday & tuesday
6:00 - 9:00

85 Ferris Street
Black Rock : Bridgeport, Ct. 06605
on the sound

203 - 576 - 9168

From New York

I-95 to Exit 24.
After exit go straight through intersection
and turn right onto BLACK ROCK TPKE/BREWSTER ST.
Turn left on FAIRFIELD AVENUE (second stop light).
Turn right on ELLSWORTH STREET (next stop light).
Turn left on THURSTON STREET (second street).
Turn right on HARBOR AVENUE.
Turn left on FERRIS STREET (third street).

From New Haven

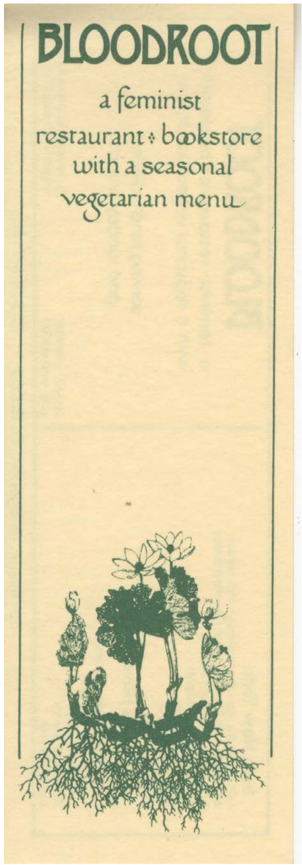
I-95 to Exit 25.
Turn left on FAIRFIELD AVENUE.
Turn left on ELLSWORTH STREET (third stop light).
Turn left on THURSTON STREET (second street).
Turn right on HARBOR AVENUE.
Turn left on FERRIS STREET (third street).

48. **Bloodroot: A Feminist Restaurant and Bookstore [poster]**

Bridgeport, CT: Bloodroot Collective, ca. 1977. Poster, 8 ½ x 14 in. Printed to recto only, green ink on dark cream stock. Stamped with Sunday and Tuesday hours. Some spotting and edgewear, else very good.

An early poster for Bloodroot, the feminist vegetarian restaurant and bookstore in Connecticut, with driving directions from New York and New Haven.

SOLD



BLOODROOT

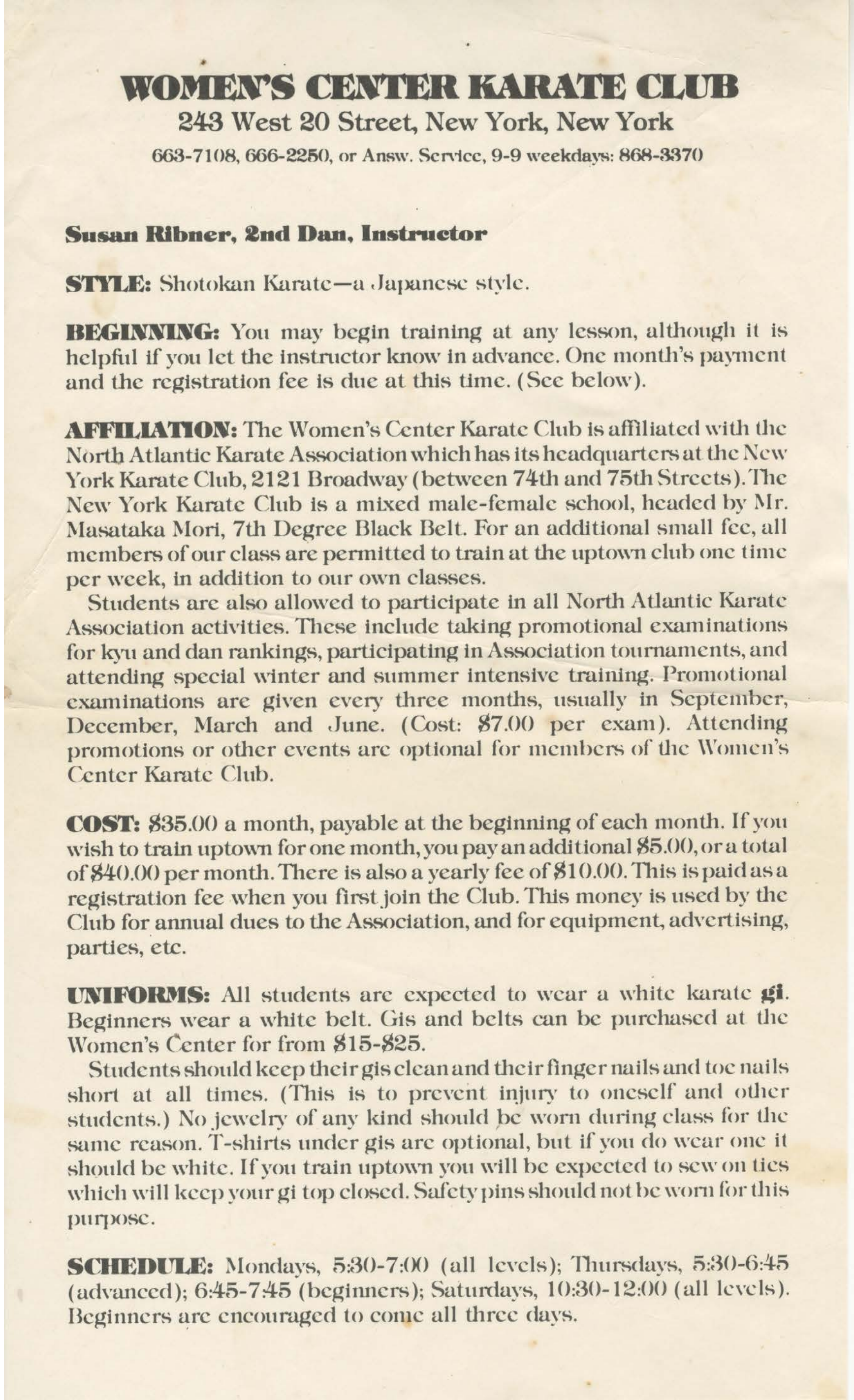
a feminist
restaurant ∻ bookstore
with a seasonal
vegetarian menu

49. **Bloodroot: A Feminist Restaurant and Bookstore [bookmark]**

Bridgeport, CT: Bloodroot Collective, ca. 1977. Bookmark, 2 ¼ x 6 ¼ in. Printed in green ink on cream stock, to recto and verso. Very good.

An early bookmark for Bloodroot, the feminist vegetarian restaurant and bookstore in Connecticut, with driving directions from New York and New Haven.

$20



WOMEN'S CENTER KARATE CLUB

243 West 20 Street, New York, New York
663-7108, 666-2250, or Answ. Service, 9-9 weekdays: 868-3370

Susan Ribner, 2nd Dan, Instructor

STYLE: Shotokan Karate—a Japanese style.

BEGINNING: You may begin training at any lesson, although it is helpful if you let the instructor know in advance. One month's payment and the registration fee is due at this time. (See below).

AFFILIATION: The Women's Center Karate Club is affiliated with the North Atlantic Karate Association which has its headquarters at the New York Karate Club, 2121 Broadway (between 74th and 75th Streets). The New York Karate Club is a mixed male-female school, headed by Mr. Masataka Mori, 7th Degree Black Belt. For an additional small fee, all members of our class are permitted to train at the uptown club one time per week, in addition to our own classes.

Students are also allowed to participate in all North Atlantic Karate Association activities. These include taking promotional examinations for kyu and dan rankings, participating in Association tournaments, and attending special winter and summer intensive training. Promotional examinations are given every three months, usually in September, December, March and June. (Cost: $7.00 per exam). Attending promotions or other events are optional for members of the Women's Center Karate Club.

COST: $35.00 a month, payable at the beginning of each month. If you wish to train uptown for one month, you pay an additional $5.00, or a total of $40.00 per month. There is also a yearly fee of $10.00. This is paid as a registration fee when you first join the Club. This money is used by the Club for annual dues to the Association, and for equipment, advertising, parties, etc.

UNIFORMS: All students are expected to wear a white karate **gi**. Beginners wear a white belt. Gis and belts can be purchased at the Women's Center for from $15-$25.

Students should keep their gis clean and their finger nails and toe nails short at all times. (This is to prevent injury to oneself and other students.) No jewelry of any kind should be worn during class for the same reason. T-shirts under gis are optional, but if you do wear one it should be white. If you train uptown you will be expected to sew on ties which will keep your gi top closed. Safety pins should not be worn for this purpose.

SCHEDULE: Mondays, 5:30-7:00 (all levels); Thursdays, 5:30-6:45 (advanced); 6:45-7:45 (beginners); Saturdays, 10:30-12:00 (all levels). Beginners are encouraged to come all three days.

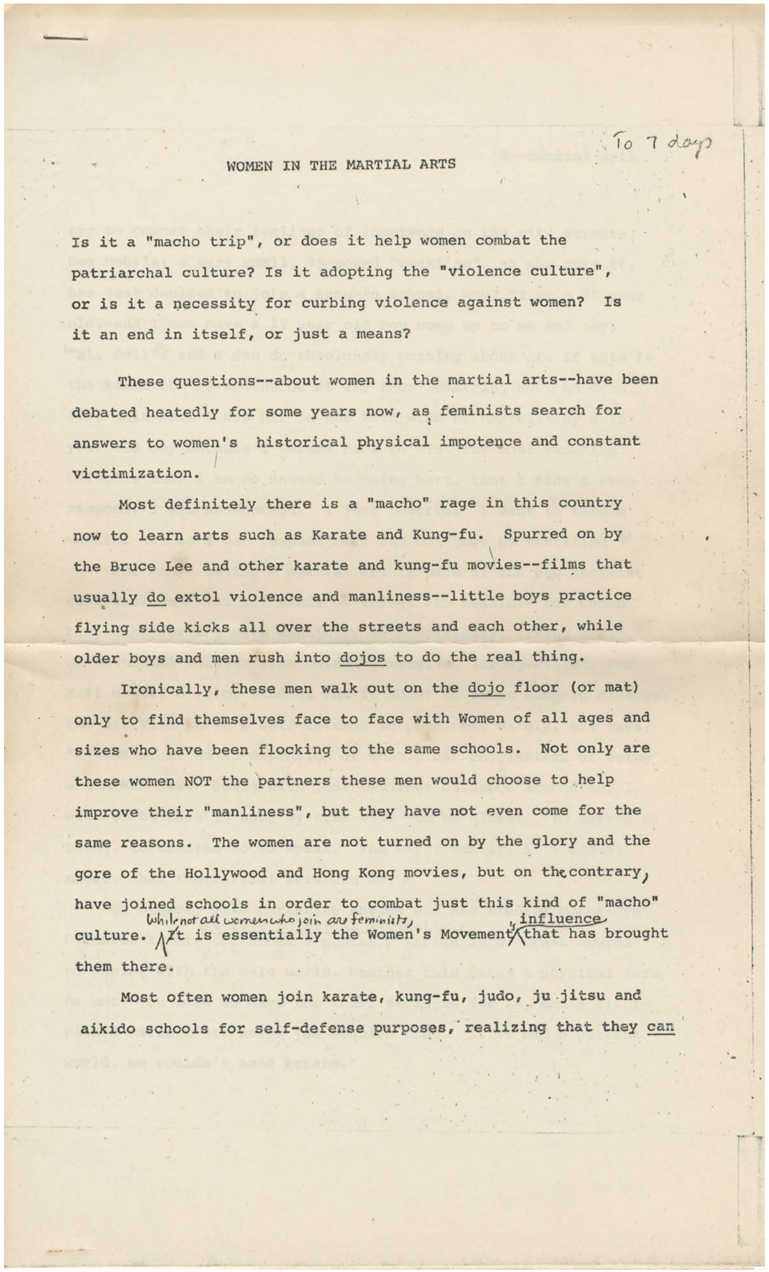
50. Women's Center Karate Club

New York: Women's Center, ca. 1980. Offset. 6 1/2 x 11 in. Very good.

Flyer promoting the Women's Center Karate Club, founded by Susan Ribner.

The Karate Club was founded in 1975 and based out of the Women's Center at the Firehouse on 20th Street; the club was an important part of the feminist self-defense movement in New York and persisted for decades following the movement's apogee, closing in 2014 following Ribner's death. Ribner, who is identified as an instructor on this flyer, also founded the Women's Martial Arts Union a few years before the Karate Club; she was a driving force in the feminist self-defense movement throughout the 1970s and '80s.

SOLD



To 7 days

WOMEN IN THE MARTIAL ARTS

Is it a "macho trip", or does it help women combat the patriarchal culture? Is it adopting the "violence culture", or is it a necessity for curbing violence against women? Is it an end in itself, or just a means?

These questions--about women in the martial arts--have been debated heatedly for some years now, as feminists search for answers to women's historical physical impotence and constant victimization.

Most definitely there is a "macho" rage in this country now to learn arts such as Karate and Kung-fu. Spurred on by the Bruce Lee and other karate and kung-fu movies--films that usually *do* extol violence and manliness--little boys practice flying side kicks all over the streets and each other, while older boys and men rush into *dojos* to do the real thing.

Ironically, these men walk out on the *dojo* floor (or mat) only to find themselves face to face with Women of all ages and sizes who have been flocking to the same schools. Not only are these women NOT the partners these men would choose to help improve their "manliness", but they have not even come for the same reasons. The women are not turned on by the glory and the gore of the Hollywood and Hong Kong movies, but on the contrary, have joined schools in order to combat just this kind of "macho" culture. While not all women who join are feminists, ~~I~~t is essentially the Women's Movement's influence that has brought them there.

Most often women join karate, kung-fu, judo, ju jitsu and aikido schools for self-defense purposes, realizing that they *can*

51. Women in the Martial Arts [working draft]

New York: np, [ca. 1976]. 8 ½ x 14 in. Photo-mechanical reproduction from holograph and typescript. Corner stapled packet, 5 pp. Very good.

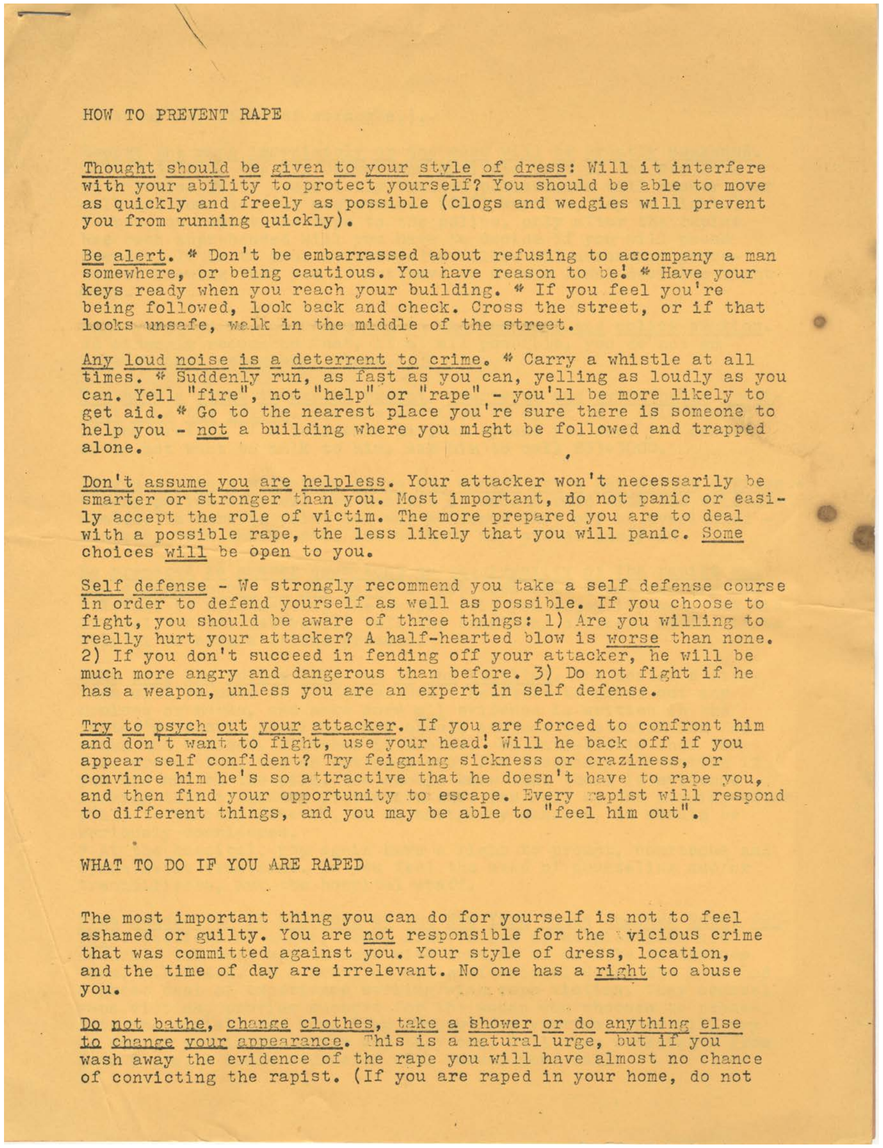
Working draft, with edits photo-mechanically reproduced from holograph, of an uncredited essay about the feminist self-defense movement.

The essay responds to and ultimately refutes the critique that the self-defense movement was a "macho trip" that reproduced cultures of violence. The essay quotes prominent women martial arts pioneers such as Nadia Telsey, who founded Brooklyn Women's Martial Arts in 1974, and Roberta Schine, then teaching at Richmond College on Staten Island. Richmond College, now the St. George campus of the College of Staten Island, was a major center of queer organizing on Staten Island in the 1970s. Richmond College merged with another local school to become the College of Staten Island in 1976, dating this essay to the mid-1970s. The essay also promotes the Women's Martial Arts Union, a prominent feminist collective of women formed in 1972 to promote self-defense and martial arts training.

"Is it a 'macho trip', or does it help women combat the patriarchal culture? Is it adopting the 'violence culture', or is it a necessity for curbing violence against women?"

A working document from inside the women's self-defense movement of the 1970s, addressing a criticism made of the movement by other feminists.

$150



HOW TO PREVENT RAPE

Thought should be given to your style of dress: Will it interfere with your ability to protect yourself? You should be able to move as quickly and freely as possible (clogs and wedgies will prevent you from running quickly).

Be alert. * Don't be embarrassed about refusing to accompany a man somewhere, or being cautious. You have reason to be! * Have your keys ready when you reach your building. * If you feel you're being followed, look back and check. Cross the street, or if that looks unsafe, walk in the middle of the street.

Any loud noise is a deterrent to crime. * Carry a whistle at all times. * Suddenly run, as fast as you can, yelling as loudly as you can. Yell "fire", not "help" or "rape" - you'll be more likely to get aid. * Go to the nearest place you're sure there is someone to help you - not a building where you might be followed and trapped alone.

Don't assume you are helpless. Your attacker won't necessarily be smarter or stronger than you. Most important, do not panic or easily accept the role of victim. The more prepared you are to deal with a possible rape, the less likely that you will panic. Some choices will be open to you.

Self defense - We strongly recommend you take a self defense course in order to defend yourself as well as possible. If you choose to fight, you should be aware of three things: 1) Are you willing to really hurt your attacker? A half-hearted blow is worse than none. 2) If you don't succeed in fending off your attacker, he will be much more angry and dangerous than before. 3) Do not fight if he has a weapon, unless you are an expert in self defense.

Try to psych out your attacker. If you are forced to confront him and don't want to fight, use your head! Will he back off if you appear self confident? Try feigning sickness or craziness, or convince him he's so attractive that he doesn't have to rape you, and then find your opportunity to escape. Every rapist will respond to different things, and you may be able to "feel him out".

WHAT TO DO IF YOU ARE RAPED

The most important thing you can do for yourself is not to feel ashamed or guilty. You are not responsible for the vicious crime that was committed against you. Your style of dress, location, and the time of day are irrelevant. No one has a right to abuse you.

Do not bathe, change clothes, take a shower or do anything else to change your appearance. This is a natural urge, but if you wash away the evidence of the rape you will have almost no chance of convicting the rapist. (If you are raped in your home, do not

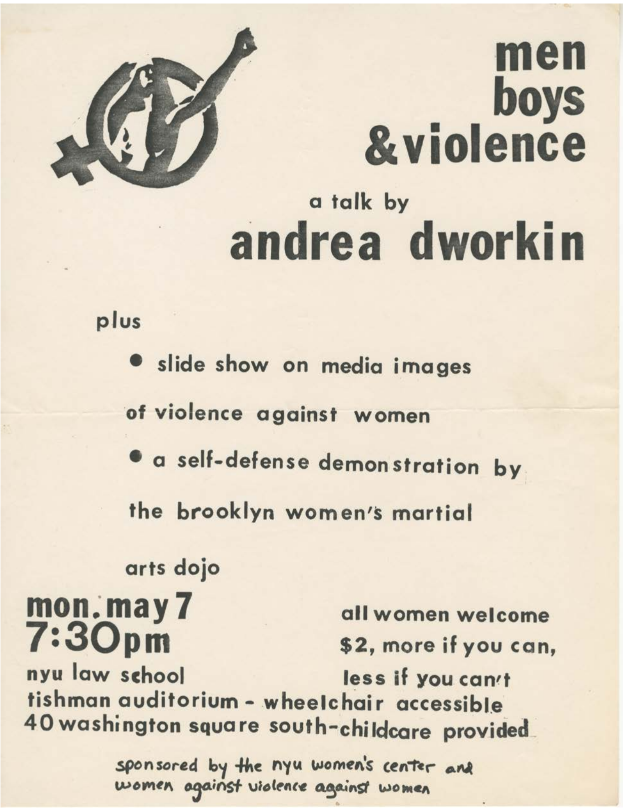
52. How to Prevent Rape

New York: N.Y. Rape Coalition, [1970s]. Corner stapled. Mimeograph to rectos only on yellow and pink stock. 3 pp. 8 ½ x 11 in. Spotting to first leaf, continuing faintly to second leaf.

A detailed corner-stapled guide to self-defense against rape and practical legal advice for the aftermath of a sexual assault. Produced by Women's Organizations Working on Rape Prevention - N.Y. Rape Coalition, which included New York Women Against Rape, the National Organization for Women, Manhattan Women's Political Caucus, National Black Feminist Organization, and New York Radical Feminists. An artifact of feminist organizing against sexual violence.

"The most important thing you can do for yourself is not to feel ashamed or guilty."

SOLD



men
boys
&violence

a talk by
andrea dworkin

plus

- slide show on media images of violence against women
- a self-defense demonstration by the brooklyn women's martial arts dojo

mon. may 7
7:30pm
nyu law school
tishman auditorium - wheelchair accessible
40 washington square south - childcare provided

all women welcome
$2, more if you can,
less if you can't

sponsored by the nyu women's center and
women against violence against women

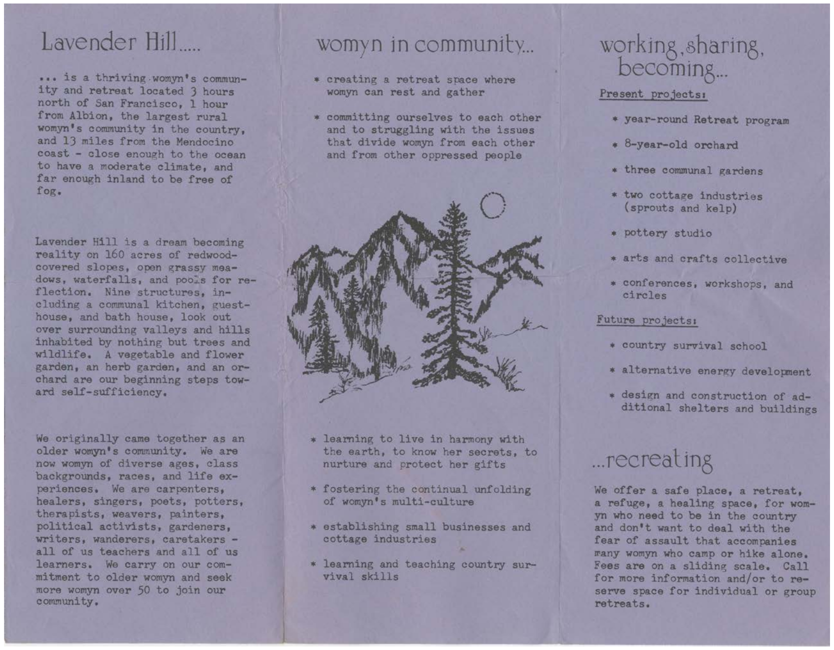
53. Men, Boys & Violence: A Talk by Andrea Dworkin [feminist self-defense]

New York: NYU Women's Center / Women Against Violence Against Women, [1979]. 8 ½ x 11 in. Near fine.

Flyer promoting a talk by Andrea Dworkin, the radical feminist writer best known for her anti-porn politics and theorizing of sexual violence.

The event also presented a slideshow reflecting on media images of violence against women and a self-defense demonstration by the Brooklyn Women's Martial Arts Dojo, which later became The Center for Anti-Violence Education, still active today.

$150



Lavender Hill.....

... is a thriving womyn's community and retreat located 3 hours north of San Francisco, 1 hour from Albion, the largest rural womyn's community in the country, and 13 miles from the Mendocino coast - close enough to the ocean to have a moderate climate, and far enough inland to be free of fog.

Lavender Hill is a dream becoming reality on 160 acres of redwood-covered slopes, open grassy meadows, waterfalls, and pools for reflection. Nine structures, including a communal kitchen, guesthouse, and bath house, look out over surrounding valleys and hills inhabited by nothing but trees and wildlife. A vegetable and flower garden, an herb garden, and an orchard are our beginning steps toward self-sufficiency.

We originally came together as an older womyn's community. We are now womyn of diverse ages, class backgrounds, races, and life experiences. We are carpenters, healers, singers, poets, potters, therapists, weavers, painters, political activists, gardeners, writers, wanderers, caretakers - all of us teachers and all of us learners. We carry on our commitment to older womyn and seek more womyn over 50 to join our community.

womyn in community...

* creating a retreat space where womyn can rest and gather
* committing ourselves to each other and to struggling with the issues that divide womyn from each other and from other oppressed people
* learning to live in harmony with the earth, to know her secrets, to nurture and protect her gifts
* fostering the continual unfolding of womyn's multi-culture
* establishing small businesses and cottage industries
* learning and teaching country survival skills

working, sharing, becoming...

Present projects:

* year-round Retreat program
* 8-year-old orchard
* three communal gardens
* two cottage industries (sprouts and kelp)
* pottery studio
* arts and crafts collective
* conferences, workshops, and circles

Future projects:

* country survival school
* alternative energy development
* design and construction of additional shelters and buildings

...recreating

We offer a safe place, a retreat, a refuge, a healing space, for womyn who need to be in the country and don't want to deal with the fear of assault that accompanies many womyn who camp or hike alone. Fees are on a sliding scale. Call for more information and/or to reserve space for individual or group retreats.

54. Lavender Hill Womyn's Retreat [pamphlet]

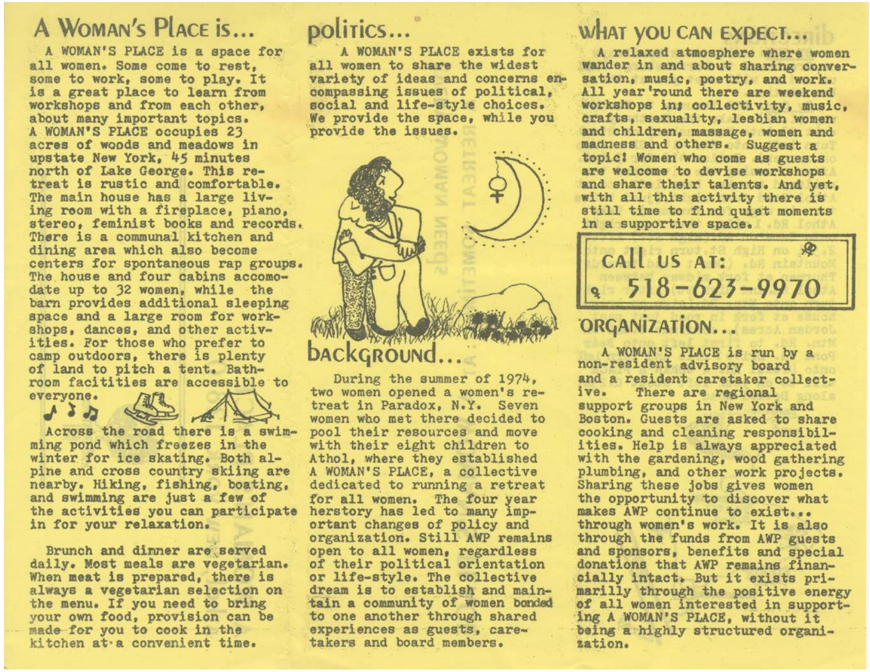
Philo, CA: Lavender Hill Womyn's Retreat, ca. 1970s. Single leaf folded to form tri-fold pamphlet. 8 ½ x 3 1/2 in. Creasing from folding with bumping and two small closed tears at crease, soiling to one trifold, else very good; insert near fine.

Pamphlet promoting a little-known and seemingly short-lived feminist commune in California, formed as an "older womyn's community."

The pamphlet promotes the vision for this particular commune and makes repeated spirited requests for funding: "We are in danger of losing the land if we do not receive another $41,500 by September 15." Tipped in is an additional fundraising appeal, printed on bright red paper.

We find little record of the commune; likely the project was unable to secure sufficient financing. A document of the challenges of utopian community building in 1970s feminist communitarianism.

SOLD



A WOMAN'S PLACE is...

A WOMAN'S PLACE is a space for all women. Some come to rest, some to work, some to play. It is a great place to learn from workshops and from each other, about many important topics. A WOMAN'S PLACE occupies 23 acres of woods and meadows in upstate New York, 45 minutes north of Lake George. This retreat is rustic and comfortable. The main house has a large living room with a fireplace, piano, stereo, feminist books and records. There is a communal kitchen and dining area which also become centers for spontaneous rap groups. The house and four cabins accomodate up to 32 women, while the barn provides additional sleeping space and a large room for workshops, dances, and other activities. For those who prefer to camp outdoors, there is plenty of land to pitch a tent. Bathroom facitities are accessible to everyone.

♪ ♪ ♫

Across the road there is a swimming pond which freezes in the winter for ice skating. Both alpine and cross country skiing are nearby. Hiking, fishing, boating, and swimming are just a few of the activities you can participate in for your relaxation.

Brunch and dinner are served daily. Most meals are vegetarian. When meat is prepared, there is always a vegetarian selection on the menu. If you need to bring your own food, provision can be made for you to cook in the kitchen at a convenient time.

politics...

A WOMAN'S PLACE exists for all women to share the widest variety of ideas and concerns encompassing issues of political, social and life-style choices. We provide the space, while you provide the issues.

background...

During the summer of 1974, two women opened a women's retreat in Paradox, N.Y. Seven women who met there decided to pool their resources and move with their eight children to Athol, where they established A WOMAN'S PLACE, a collective dedicated to running a retreat for all women. The four year herstory has led to many important changes of policy and organization. Still AWP remains open to all women, regardless of their political orientation or life-style. The collective dream is to establish and maintain a community of women bonded to one another through shared experiences as guests, caretakers and board members.

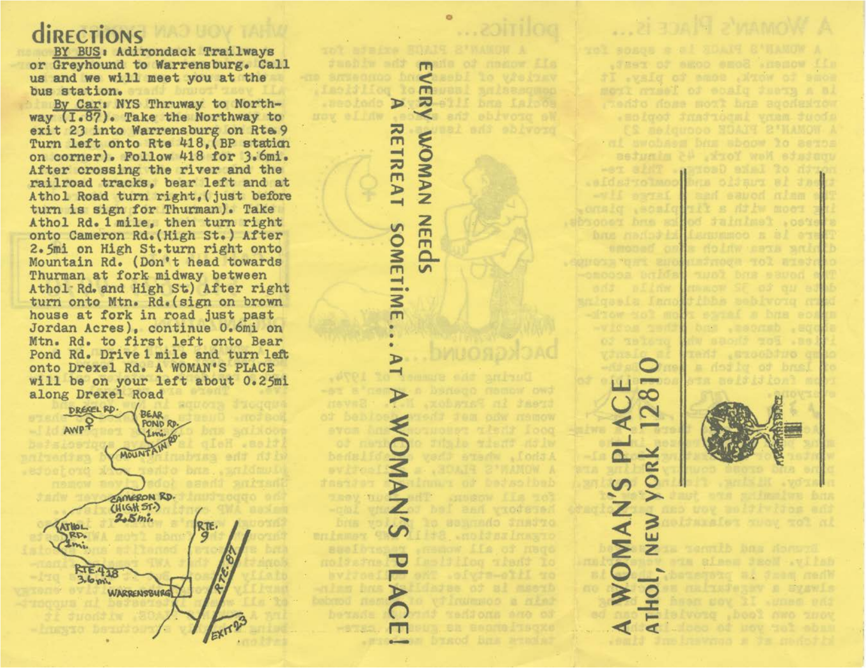
WHAT YOU CAN EXPECT...

A relaxed atmosphere where women wander in and about sharing conversation, music, poetry, and work. All year 'round there are weekend workshops in; collectivity, music, crafts, sexuality, lesbian women and children, massage, women and madness and others. Suggest a topic! Women who come as guests are welcome to devise workshops and share their talents. And yet, with all this activity there is still time to find quiet moments in a supportive space.

CALL US AT:
♀ 518-623-9970

ORGANIZATION...

A WOMAN'S PLACE is run by a non-resident advisory board and a resident caretaker collective. There are regional support groups in New York and Boston. Guests are asked to share cooking and cleaning responsibilities. Help is always appreciated with the gardening, wood gathering plumbing, and other work projects. Sharing these jobs gives women the opportunity to discover what makes AWP continue to exist... through women's work. It is also through the funds from AWP guests and sponsors, benefits and special donations that AWP remains financially intact. But it exists primarilly through the positive energy of all women interested in supporting A WOMAN'S PLACE, without it being a highly structured organization.



DIRECTIONS

BY BUS: Adirondack Trailways or Greyhound to Warrensburg. Call us and we will meet you at the bus station.

By Car: NYS Thruway to Northway (I.87). Take the Northway to exit 23 into Warrensburg on Rte. 9 Turn left onto Rte 418, (BP station on corner). Follow 418 for 3.6mi. After crossing the river and the railroad tracks, bear left and at Athol Road turn right, (just before turn is sign for Thurman). Take Athol Rd. 1 mile, then turn right onto Cameron Rd. (High St.) After 2.5mi on High St. turn right onto Mountain Rd. (Don't head towards Thurman at fork midway between Athol Rd. and High St.) After right turn onto Mtn. Rd. (sign on brown house at fork in road just past Jordan Acres), continue 0.6mi on Mtn. Rd. to first left onto Bear Pond Rd. Drive 1 mile and turn left onto Drexel Rd. A WOMAN'S PLACE will be on your left about 0.25mi along Drexel Road

EVERY WOMAN NEEDS
A RETREAT SOMETIME... AT A WOMAN'S PLACE!

A WOMAN'S PLACE
ATHOL, NEW YORK 12810

55. A Woman's Place [pamphlet]

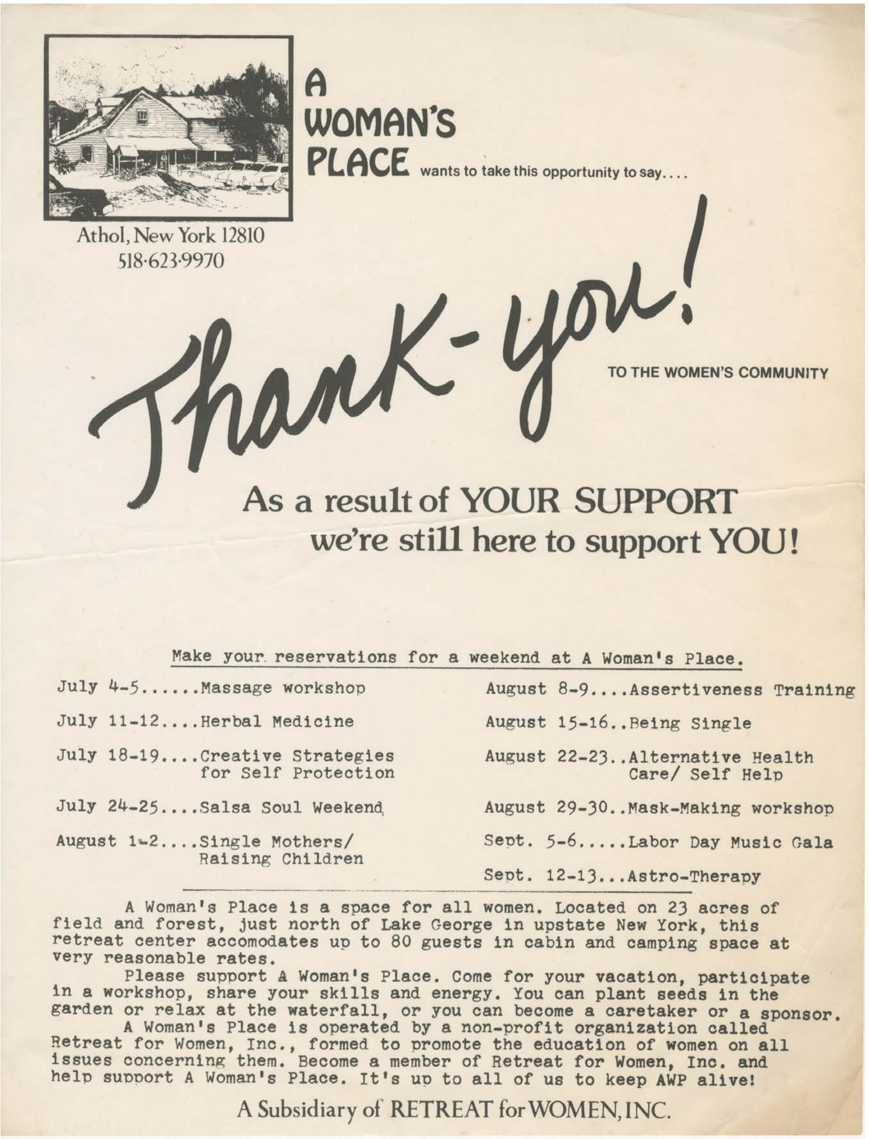
Athol, New York: A Woman's Place, [ca. 1974-1982]. Single leaf, 8 ½ x 11 in. folded to 8 ½ x 3 ¼ in. Very good.

Promotional pamphlet for A Woman's Place, the feminist commune in the southern Adirondacks in Upstate New York.

Operating from 1974 to 1982 in Athol, New York, the commune was founded by eight women and their children. The commune was a popular spot for women visitors and weekenders from New York and Boston, who came for workshops and retreats. Topics of programs advertised on this pamphlet include music, crafts, sexuality, lesbian women and children, massage, and women and madness.

Despite raising money from visitors and funders such as the Family and Women's Advocacy Service of Schenectady, the commune was unable to remain financially viable and closed in 1982.

$50



A
WOMAN'S
PLACE wants to take this opportunity to say....

Athol, New York 12810
518·623·9970

Thank-you! TO THE WOMEN'S COMMUNITY

As a result of YOUR SUPPORT
we're still here to support YOU!

Make your reservations for a weekend at A Woman's Place.

July 4-5.....Massage workshop
July 11-12....Herbal Medicine
July 18-19....Creative Strategies for Self Protection
July 24-25....Salsa Soul Weekend
August 1-2....Single Mothers/ Raising Children
August 8-9....Assertiveness Training
August 15-16..Being Single
August 22-23..Alternative Health Care/ Self Help
August 29-30..Mask-Making workshop
Sept. 5-6.....Labor Day Music Gala
Sept. 12-13...Astro-Therapy

A Woman's Place is a space for all women. Located on 23 acres of field and forest, just north of Lake George in upstate New York, this retreat center accomodates up to 80 guests in cabin and camping space at very reasonable rates.

Please support A Woman's Place. Come for your vacation, participate in a workshop, share your skills and energy. You can plant seeds in the garden or relax at the waterfall, or you can become a caretaker or a sponsor.

A Woman's Place is operated by a non-profit organization called Retreat for Women, Inc., formed to promote the education of women on all issues concerning them. Become a member of Retreat for Women, Inc. and help support A Woman's Place. It's up to all of us to keep AWP alive!

A Subsidiary of RETREAT for WOMEN, INC.

56. Thank-you! To the Women's Community [A Woman's Place]

Athol, New York: Retreat for Women, Inc., ca. 1980. Offset. 8 ½ x 11 in. Very good.

Flyer promoting upcoming events at A Woman's Place, the feminist commune in Upstate New York, and thanking supporters and funders.

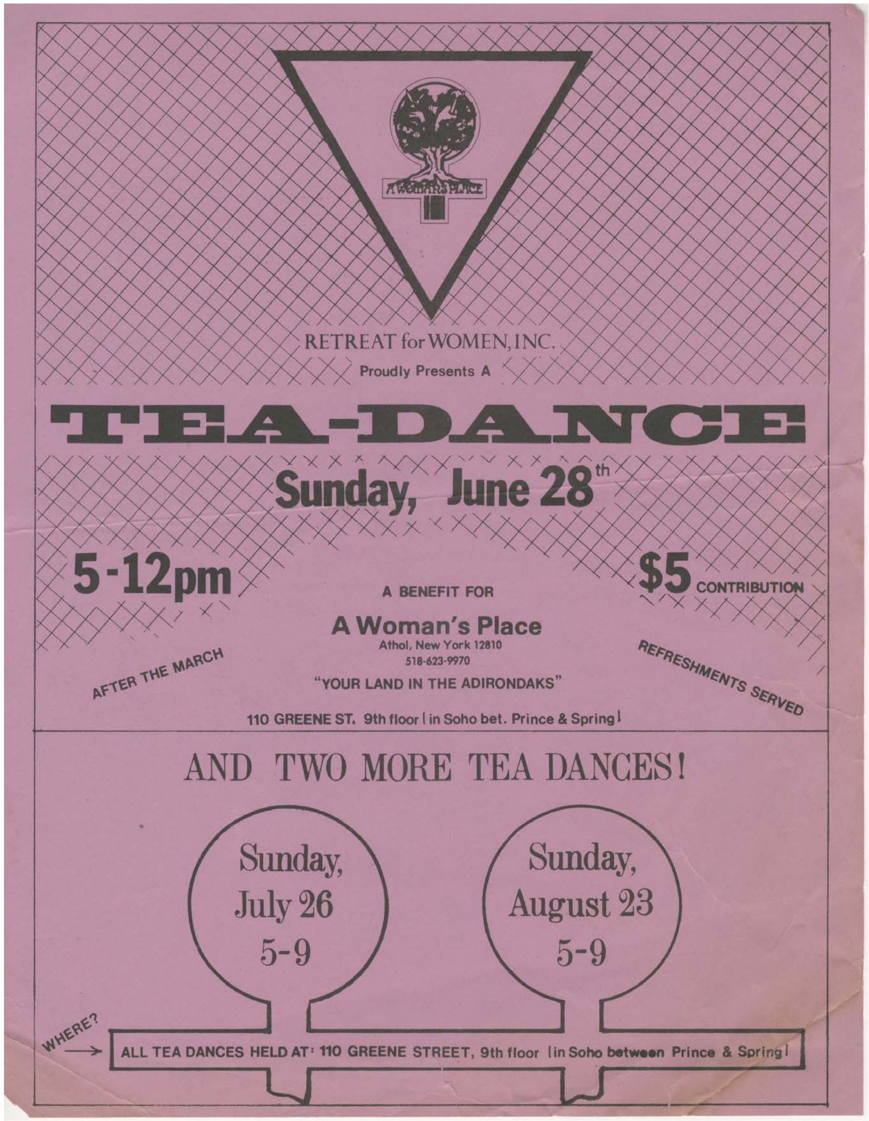
Though undated, this flyer was likely produced later in the commune's eight-year existence, given the reference to Retreat for Women, Inc., which they incorporated in later years to formalize the community's legal status.

Operating from 1974 to 1982 in Athol, New York, the commune was founded by eight women and their children. The commune was a popular spot for women visitors and weekenders from New York and Boston, who came for workshops and retreats. Topics of programs promoted here include alternative healthcare, assertiveness training, massage workshop, and a workshop for single mothers.

Of particular note is "Salsa Soul Weekend," a weekend with Salsa Soul Sisters, the first women of color and Black lesbian organization in America - tracing the intersection of Black lesbian and lesbian communitarian movements.

Despite raising money from visitors and funders such as the Family and Women's Advocacy Service of Schenectady, the commune was unable to remain financially viable and closed in 1982.

SOLD



RETREAT for WOMEN, INC.
Proudly Presents A

TEA-DANCE

Sunday, June 28th

5-12pm

$5 CONTRIBUTION

A BENEFIT FOR
A Woman's Place
Athol, New York 12810
518-623-9970
"YOUR LAND IN THE ADIRONDAKS"

AFTER THE MARCH

REFRESHMENTS SERVED

110 GREENE ST. 9th floor (in Soho bet. Prince & Spring)

AND TWO MORE TEA DANCES!

Sunday,
July 26
5-9

Sunday,
August 23
5-9

WHERE? → ALL TEA DANCES HELD AT: 110 GREENE STREET, 9th floor (in Soho between Prince & Spring)

57. Tea Dance: A Benefit for A Woman's Place

Athol, New York: Retreat for Women, Inc., [1981]. Offset on purple stock. 8 ½ x 11 in. Very good; small closed tear at right edge, not obstructing image or text, bumping, and light discoloration at bottom right.

Flyer promoting a tea dance in June 1981 to fundraise for A Woman's Place, following the 1981 Pride March. The commune disbanded the following year.

Tea dances were a fixture of pre-Stonewall gay culture; as it was illegal to serve alcohol to gay people in New York, tea was served at these Sunday afternoon parties. Tea dances are still organized and have had enjoyed a resurgence in recent years, particularly at gay vacation hot spots Fire Island and Provincetown.

Operating from 1974 to 1982 in Athol, New York, the commune was founded by eight women and their children. The commune was a popular spot for women visitors and weekenders from New York and Boston, who came for workshops and retreats. Topics of programs included music, crafts, sexuality, lesbian women and children, massage, and women and madness.

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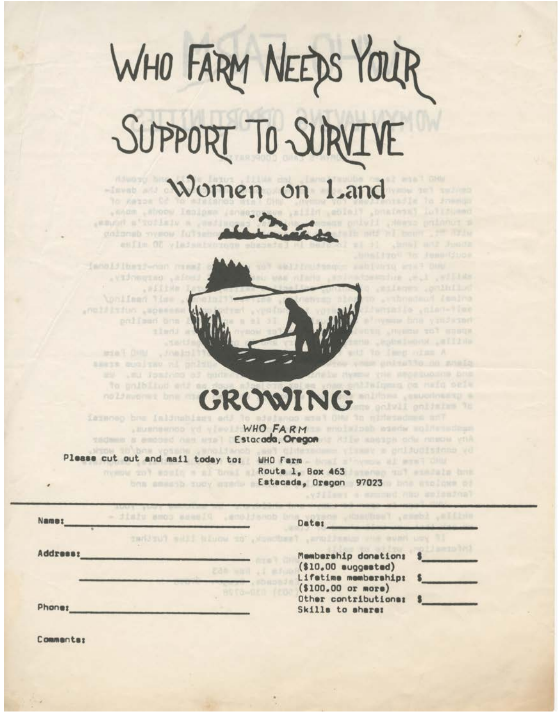


WHO FARM NEEDS YOUR

SUPPORT TO SURVIVE

Women on Land

GROWING

WHO FARM
Estacada, Oregon

Please cut out and mail today to:
WHO Farm
Route 1, Box 463
Estacada, Oregon 97023

Name:____________________

Date:____________________

Address:____________________

Membership donation: $__________
($10.00 suggested)

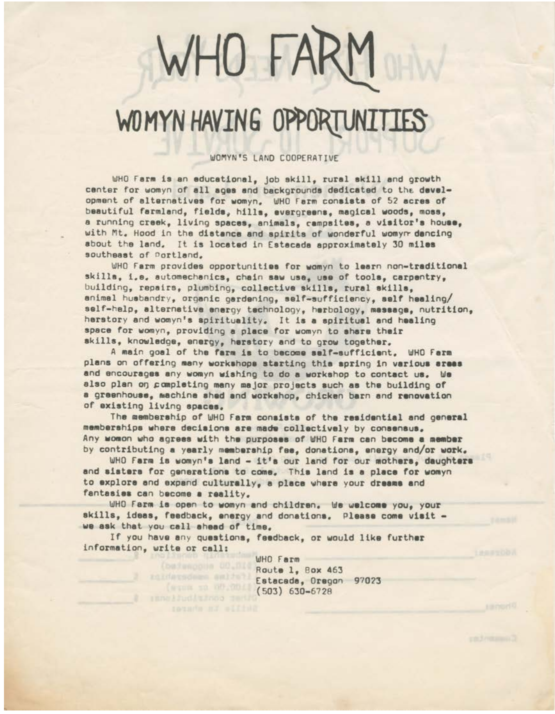
Lifetime membership: $__________
($100.00 or more)

Other contributions: $__________

Skills to share:

Phone:____________________

Comments:



WHO FARM

WOMYN HAVING OPPORTUNITIES

WOMYN'S LAND COOPERATIVE

WHO Farm is an educational, job skill, rural skill and growth center for womyn of all ages and backgrounds dedicated to the development of alternatives for womyn. WHO Farm consists of 52 acres of beautiful farmland, fields, hills, evergreens, magical woods, moss, a running creek, living spaces, animals, campsites, a visitor's house, with Mt. Hood in the distance and spirits of wonderful womyn dancing about the land. It is located in Estacada approximately 30 miles southeast of Portland.

WHO Farm provides opportunities for womyn to learn non-traditional skills, i.e. automechanics, chain saw use, use of tools, carpentry, building, repairs, plumbing, collective skills, rural skills, animal husbandry, organic gardening, self-sufficiency, self healing/self-help, alternative energy technology, herbology, massage, nutrition, herstory and womyn's spirituality. It is a spiritual and healing space for womyn, providing a place for womyn to share their skills, knowledge, energy, herstory and to grow together.

A main goal of the farm is to become self-sufficient. WHO Farm plans on offering many workshops starting this spring in various areas and encourages any womyn wishing to do a workshop to contact us. We also plan on completing many major projects such as the building of a greenhouse, machine shed and workshop, chicken barn and renovation of existing living spaces.

The membership of WHO Farm consists of the residential and general memberships where decisions are made collectively by consensus. Any womon who agrees with the purposes of WHO Farm can become a member by contributing a yearly membership fee, donations, energy and/or work.

WHO Farm is womyn's land - it's our land for our mothers, daughters and sisters for generations to come. This land is a place for womyn to explore and expand culturally, a place where your dreams and fantasies can become a reality.

WHO Farm is open to womyn and children. We welcome you, your skills, ideas, feedback, energy and donations. Please come visit - we ask that you call ahead of time.

If you have any questions, feedback, or would like further information, write or call:

WHO Farm
Route 1, Box 463
Estacada, Oregon 97023
(503) 630-6728

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58. WHO Farm Needs Your Support to Survive: Women on Land

Estacada, OR: WHO Farm, ca. 1970s. Offset printed to recto and verso. 8 ½ x 11 in. Very good.

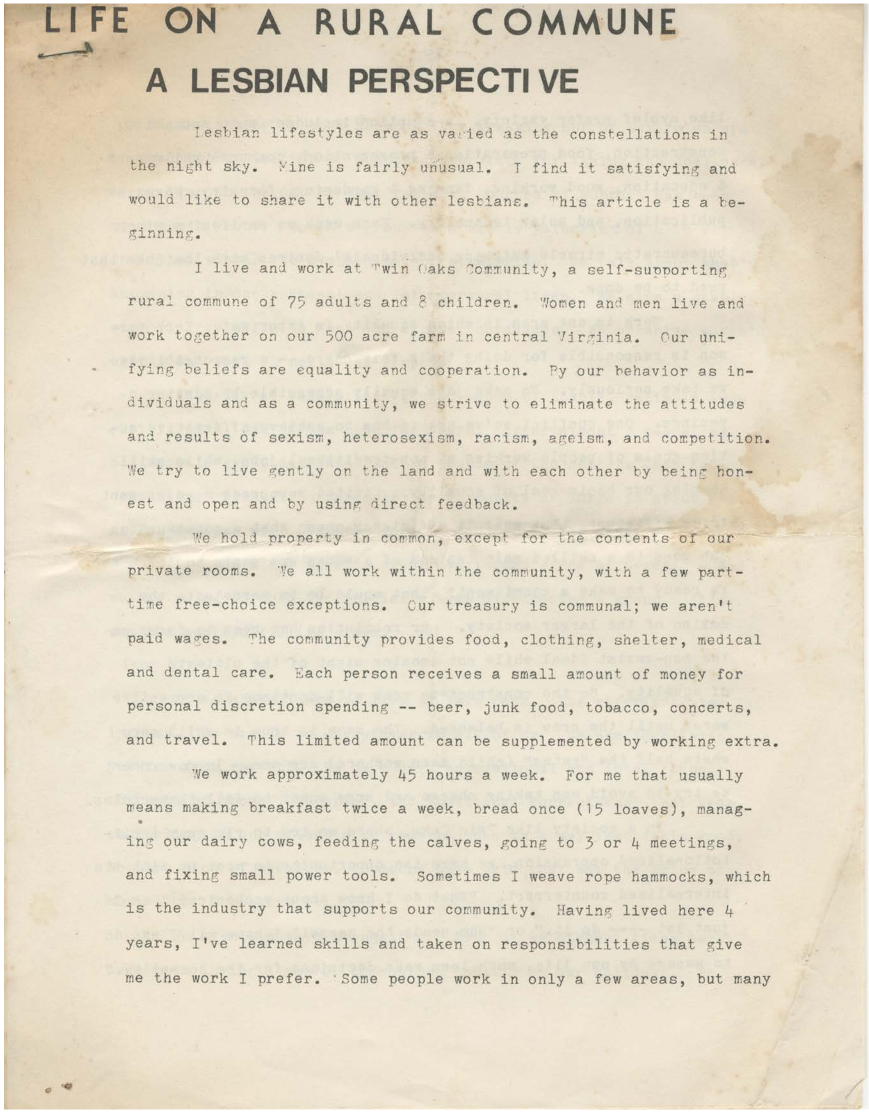
Promotional flyer from WHO Farm, founded in 1973 and widely considered the first women's farm in Oregon.

WHO Farm was renamed Womyn's Healing Ground in 1986, and eventually became the still in operation We'Moon. WHO Farm likely preceded Cabbage Lane as the first women's land in Oregon, though some debate remains as to the founding of Cabbage Lane. Southern Oregon was the epicenter of lesbian and feminist communes in the 1970s; numerous communes formed in the region over the course of the decade. The broadsheet here focuses on the self-sufficiency of the farm, its consensus-based decision making principles, and the opportunities for learning "non-traditional skills."

An early document of the feminist communitarian movement of the 1970s.

"WHO Farm is womyn's land – it's our land for our mothers, daughters and sisters for generations to come."

SOLD



LIFE ON A RURAL COMMUNE

A LESBIAN PERSPECTIVE

Lesbian lifestyles are as varied as the constellations in the night sky. Mine is fairly unusual. I find it satisfying and would like to share it with other lesbians. This article is a beginning.

I live and work at Twin Oaks Community, a self-supporting rural commune of 75 adults and 8 children. Women and men live and work together on our 500 acre farm in central Virginia. Our unifying beliefs are equality and cooperation. By our behavior as individuals and as a community, we strive to eliminate the attitudes and results of sexism, heterosexism, racism, ageism, and competition. We try to live gently on the land and with each other by being honest and open and by using direct feedback.

We hold property in common, except for the contents of our private rooms. We all work within the community, with a few part-time free-choice exceptions. Our treasury is communal; we aren't paid wages. The community provides food, clothing, shelter, medical and dental care. Each person receives a small amount of money for personal discretion spending -- beer, junk food, tobacco, concerts, and travel. This limited amount can be supplemented by working extra.

We work approximately 45 hours a week. For me that usually means making breakfast twice a week, bread once (15 loaves), managing our dairy cows, feeding the calves, going to 3 or 4 meetings, and fixing small power tools. Sometimes I weave rope hammocks, which is the industry that supports our community. Having lived here 4 years, I've learned skills and taken on responsibilities that give me the work I prefer. Some people work in only a few areas, but many

---

59. Life on A Rural Commune: A Lesbian Perspective [Twin Oaks]

Louisa, VA: self-published, ca. 1970s. Corner-stapled packet, printed to rectos and versos. 8 pp. 8 ½ x 11 in. Spots of discoloration; horizontal and vertical lines from folding into quarters; oxidation mark to final leaf. Else very good.

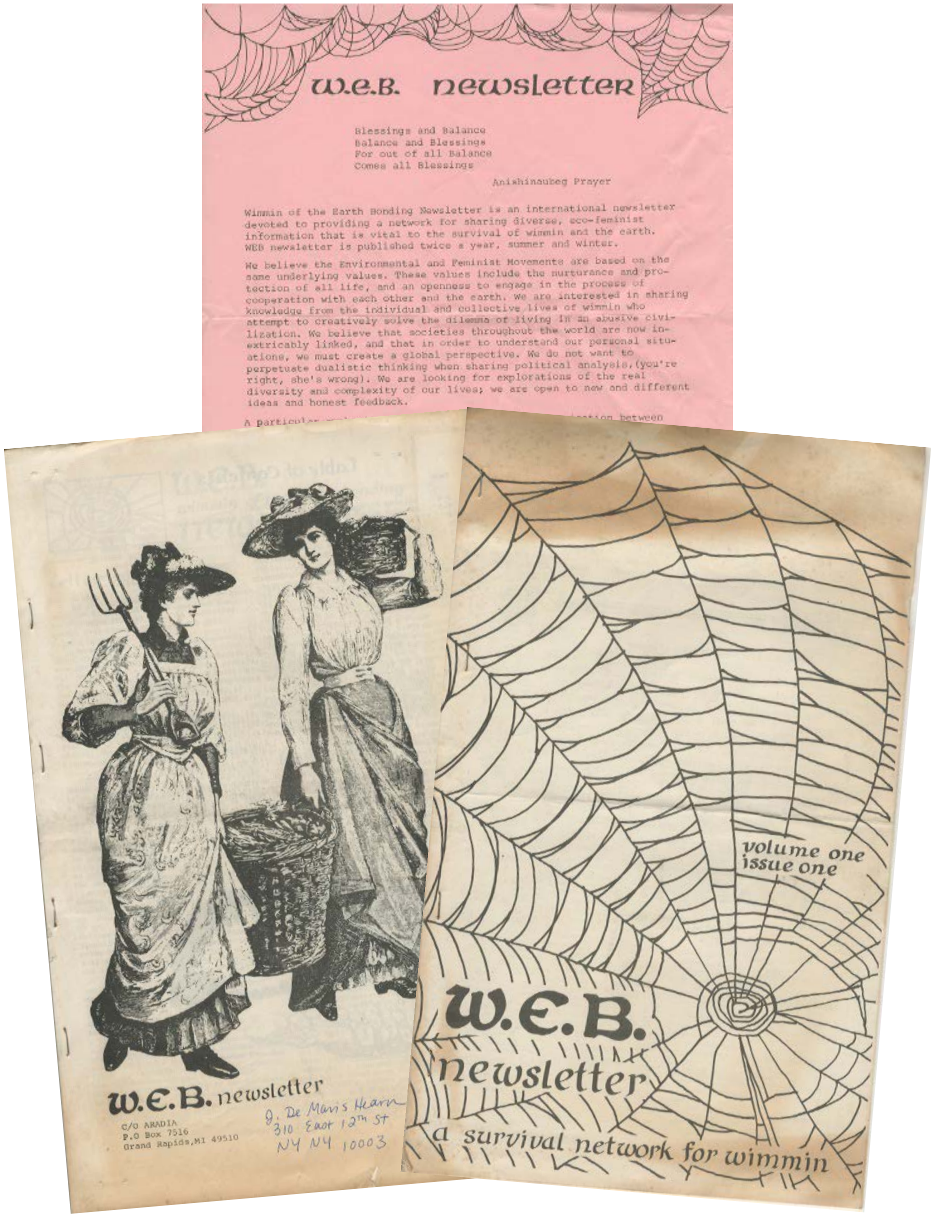
Self-published essay by Margaret Oaks about life in the Twin Oaks intentional community, providing her experience as a lesbian on a primarily heterosexual commune in Virginia.

The commune, which still exists today, was founded in 1967—it is one of the longest running secular communes in the United States. The community is committed to sustainable ecological practices, income-sharing, non-violence, and egalitarianism.

Not separately cataloged on OCLC as of October 2024. We find record of an essay published in Communities, #45, Oct. - Nov. 1980. Margaret Oaks, "Community Living: One Woman's Choice," but have not been able to locate other references to Margaret Oaks or her writing. A rare lesbian perspective on the broader back-to-the-land communal movement of the 1970s.

"The complete utopia – only a few dykes away!"

SOLD



w.e.b. newsletter

Blessings and Balance
Balance and Blessings
For out of all Balance
Comes all Blessings

Anishinaubeg Prayer

Wimmin of the Earth Bonding Newsletter is an international newsletter devoted to providing a network for sharing diverse, eco-feminist information that is vital to the survival of wimmin and the earth. WEB newsletter is published twice a year, summer and winter.

We believe the Environmental and Feminist Movements are based on the same underlying values. These values include the nurturance and protection of all life, and an openness to engage in the process of cooperation with each other and the earth. We are interested in sharing knowledge from the individual and collective lives of wimmin who attempt to creatively solve the dilemma of living in an abusive civilization. We believe that societies throughout the world are now inextricably linked, and that in order to understand our personal situations, we must create a global perspective. We do not want to perpetuate dualistic thinking when sharing political analysis,(you're right, she's wrong). We are looking for explorations of the real diversity and complexity of our lives; we are open to new and different ideas and honest feedback.

A particul

W.E.B. newsletter

C/O ARADIA
P.O Box 7516
Grand Rapids,MI 49510

J. De Maris Hearn
310 East 12th St
NY NY 10003

volume one
issue one

W.E.B.
newsletter
a survival network for wimmin

60. W.E.B. Newsletter Nos. 1-2 [with] subscription flyer [early eco-feminism]

Grand Rapids, MI: Aradia Inc., 1981-1982. Offset. Side stapled. 8 1/2 x 12 1/2 in. (flyer); 8 1/2 x 14 in. (publications). Line from folding and slight wrinkling to flyer; line from folding, curling, and toning to no. 1; line from folding, toning, spots of discoloration, final page detaching from staples, and holograph to two pages in the hand of Maris Hearn; overall very good.

First two issues of W.E.B. [Wimmin of the Earth Bonding] Newsletter, a small circulation, large-format publication that sought to link the environmental and feminist movements in the early-1980s. Describing itself as "an international newsletter devoted to providing a network for sharing diverse, eco-feminist information that is vital to the survival of wimmin and the earth," W.E.B. published articles on rural living, ecological agriculture, animal liberation, new and developing energy technologies, dispatches from national and international environmental and feminist political struggles, poetry, visual art, bibliographies and reading lists, and compilations of information on ecofeminist publications and organizations.

OCLC locates one physical and three micoform holdings as of October 2024.

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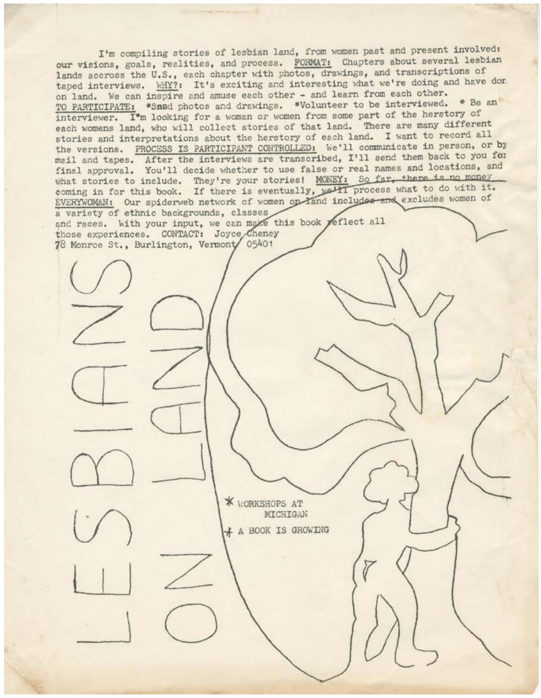

I'm compiling stories of lesbian land, from women past and present involved: our visions, goals, realities, and process. FORMAT: Chapters about several lesbian lands accross the U.S., each chapter with photos, drawings, and transcriptions of taped interviews. WHY?: It's exciting and interesting what we're doing and have don on land. We can inspire and amuse each other - and learn from each other.
TO PARTICIPATE: *Send photos and drawings. *Volunteer to be interviewed. * Be an interviewer. I'm looking for a woman or women from some part of the herstory of each womens land, who will collect stories of that land. There are many different stories and interpretations about the herstory of each land. I want to record all the versions. PROCESS IS PARTICIPANT CONTROLLED: We'll communicate in person, or by mail and tapes. After the interviews are transcribed, I'll send them back to you for final approval. You'll decide whether to use false or real names and locations, and what stories to include. They're your stories! MONEY: So far, there is no money coming in for this book. If there is eventually, we'll process what to do with it. EVERYWOMAN: Our spiderweb network of women on land includes and excludes women of a variety of ethnic backgrounds, classes and races. With your input, we can make this book reflect all those experiences. CONTACT: Joyce Cheney
78 Monroe St., Burlington, Vermont 05401

LESBIANS
ON LAND

* WORKSHOPS AT MICHIGAN
* A BOOK IS GROWING

61. Lesbians on Land
[broadside soliciting stories for *Lesbian Land*]

Burlington, VT: self-published, ca. early-1980s. Single leaf, mimeograph to recto only. 8 ½ x 11 in. Very good.

Broadside produced by Joyce Cheney, the author of *Lesbian Land*, soliciting stories of lesbian communal living. *Lesbian Land* was subsequently published in 1985 and remains a vital record of the queer communitarian back-to-the-land movement that was most active in the late-1970s and early-1980s. We have found no record of other pre-production materials for this landmark book.

"I'm compiling stories of lesbian land, from women past and present involved: our visions, goals, realities, and process… It's exciting what we're doing and have done on land. We can inspire and amuse each other – and learn from each other."

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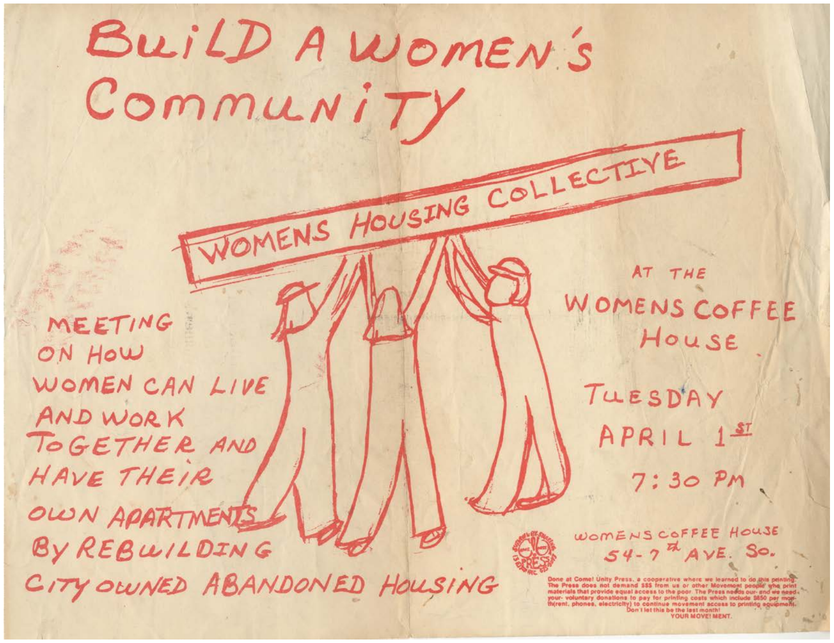


BuiLD A WOMEN'S
COMMUNITY

WOMENS HOUSING COLLECTIVE

MEETING
ON HOW
WOMEN CAN LIVE
AND WORK
TOGETHER AND
HAVE THEIR
OWN APARTMENTS
BY REBUILDING
CITY OWNED ABANDONED HOUSING

AT THE
WOMENS COFFEE
HOUSE

TUESDAY
APRIL 1ST
7:30 PM

WOMENS COFFEE HOUSE
54-7th AVE. SO.

Done at Come! Unity Press, a cooperative where we learned to do this printing. The Press does not demand $$$ from us or other Movement people who print materials that provide equal access to the poor. The Press needs our- and we need your- voluntary donations to pay for printing costs which include $850 per month(rent, phones, electricity) to continue movement access to printing equipment.
Don't let this be the last month!
YOUR MOVE! MENT.

62. Build a Women's Community
[New York feminist squatters]

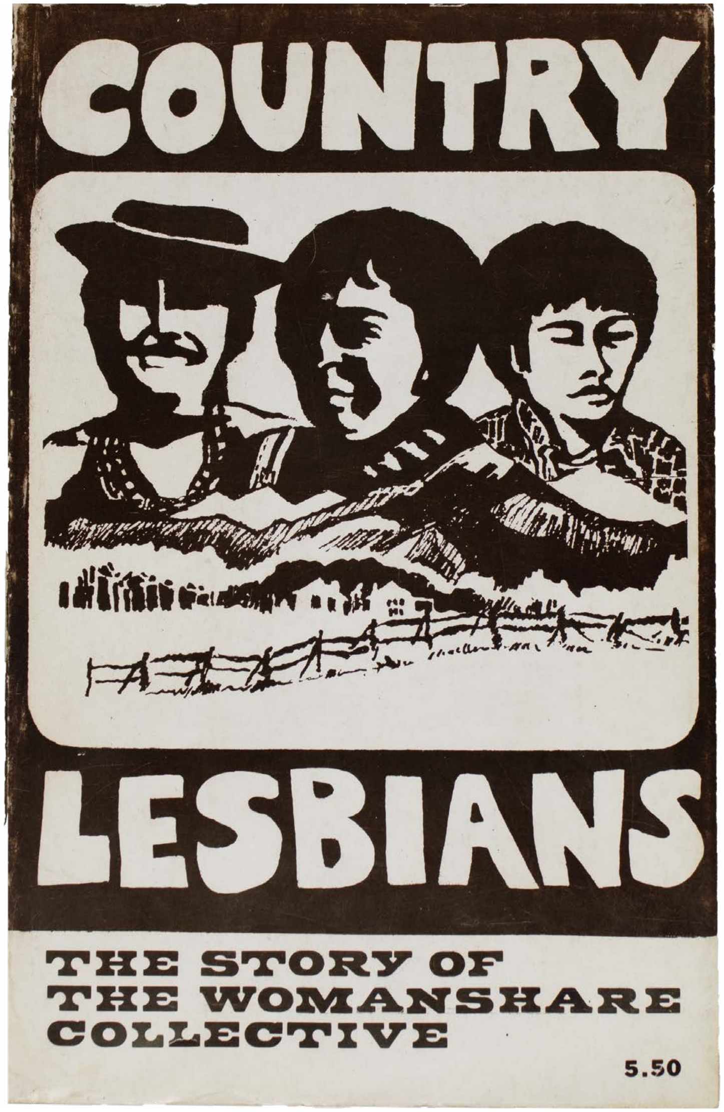
New York: Women's Housing Collective, [mid 1970s]. Offset. 8 ½ x 11 in. Overall, very good; lines from folding into quarters, with slight wear and spotting.

Flyer promoting a meeting of the Women's Housing Collective at the Women's Coffeehouse to organize feminist squatting.

During its run from 1974-1978, The Women's Coffeehouse in Greenwich Village was a popular social space for organizers in the New York lesbian community. We have been unable to locate any information about the Women's Housing Collective. Printed by the gay anarchist printing collective, Come!Unity Press.

A document of the 1970s New York City squatters movement from a lesbian-feminist perspective.

SOLD



63. Country Lesbians: The Story of the Womanshare Collective [first edition]

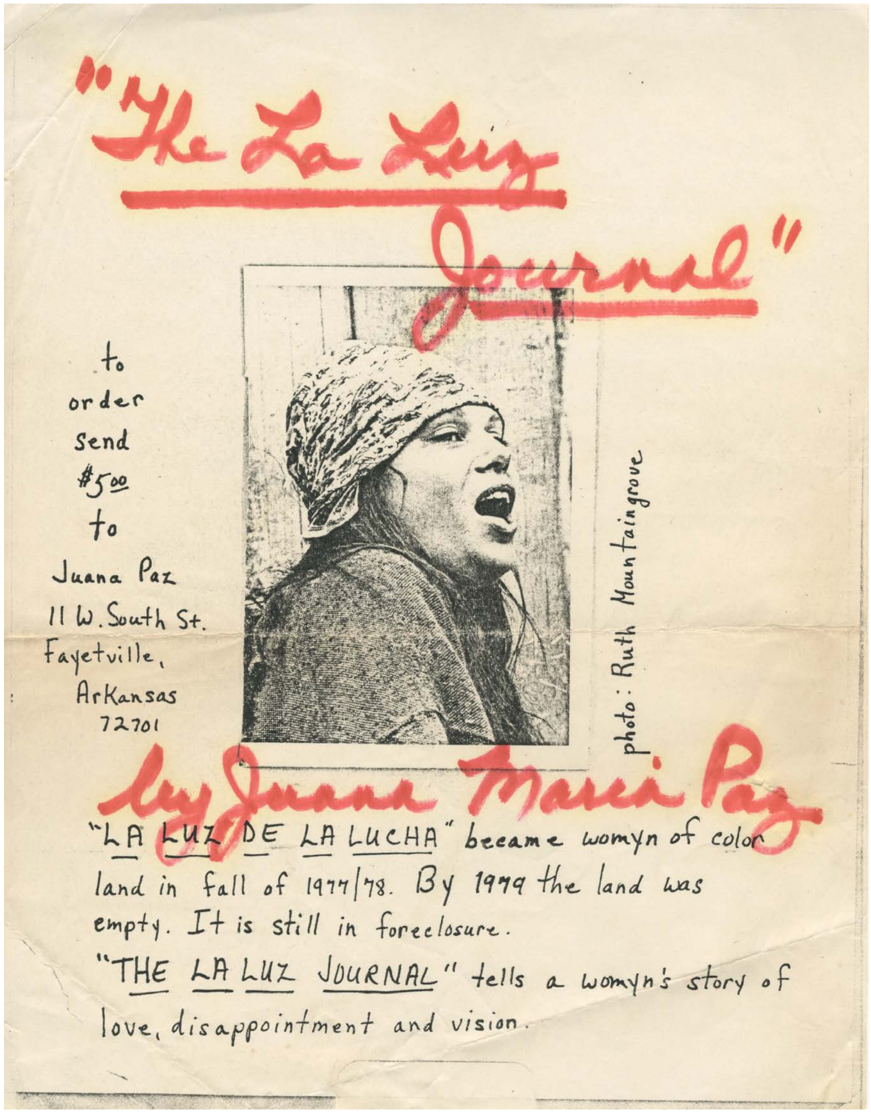
Grants Pass, OR: WomanShare Books, 1976. In illustrated wraps. 196 pp. Illustrated throughout. Very good; contemporary ownership inscription to inside front cover and flypaper, and light edgewear.

The rare first edition of *Country Lesbians*, the book published by members of WomanShare about their experiences building, operating, and living in a lesbian separatist commune is southern Oregon.

Illustrated throughout with photographs of life on the commune and line drawings by the communards, the book provides a detailed account of the first two years of Womanshare, established in 1974 and built upon 23 acres of wooded private land. The space now includes six women-built cabins, with one reserved for visitors, and a main house.

WomanShare owned the land collectively and engaged in an anti-capitalist, anti-patriarchal praxis, eschewing traditional gender roles as they practiced subsistence agriculture, made consensus-based decisions, and rejected monogamy. A superb firsthand account of the struggles and successes of mid-1970s lesbian separatist communal life and ecological practice.

SOLD



"The La Luz Journal"

to
order
send
$5.00
to
Juana Paz
11 W. South St.
Fayetville,
Arkansas
72701

photo: Ruth Mountaingrove

by Juana Maria Paz

"LA LUZ DE LA LUCHA" became womyn of color land in fall of 1977/78. By 1979 the land was empty. It is still in foreclosure.
"THE LA LUZ JOURNAL" tells a womyn's story of love, disappointment and vision.

64. "The La Luz Journal" by Juana Maria Paz
[Latinx lesbian, communes, flyer with holograph]

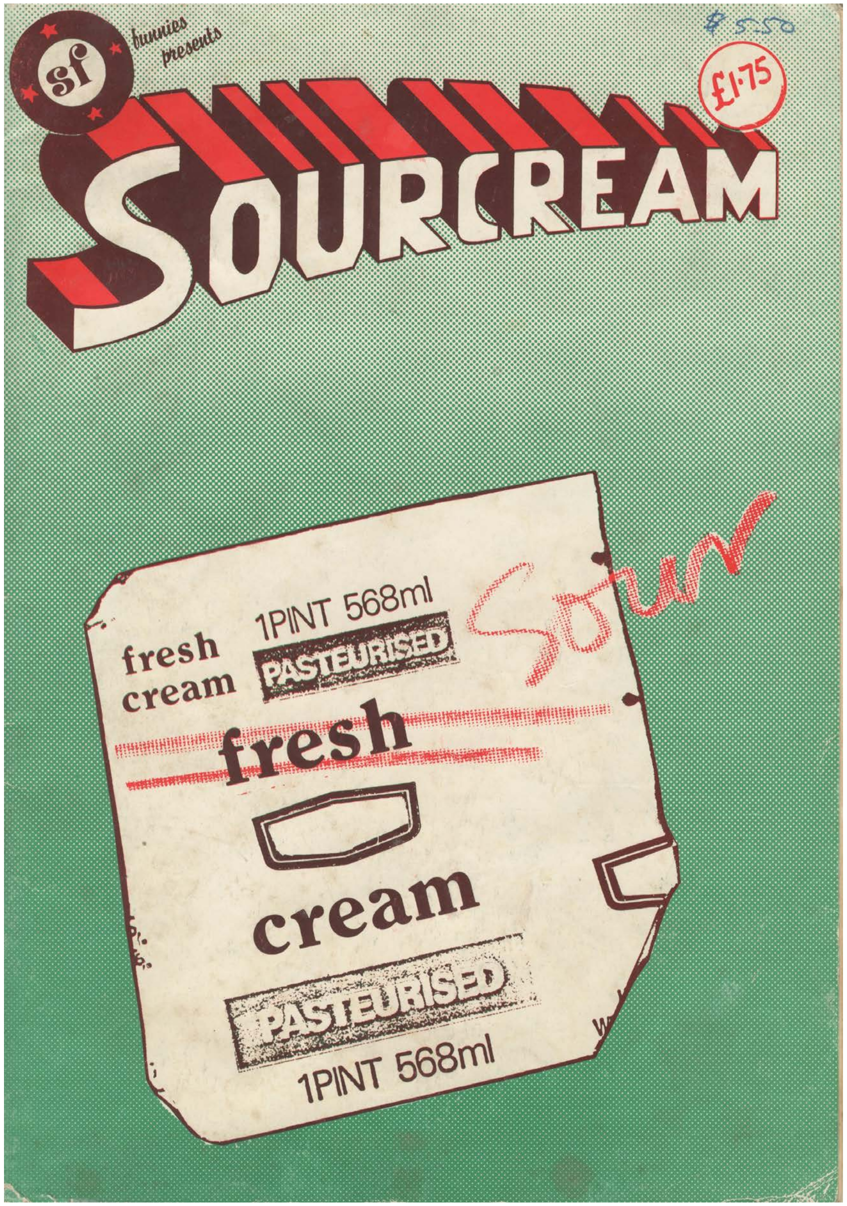
Fayetteville, AK: self-published, 1980. Photo-mechanical duplication from holograph with holograph in red marker. 8 ½ x 11 in. Author's photograph by Ruth Mountaingrove. Horizontal line from folding; otherwise, very good.

Broadside promoting *The La Luz Journal*, the self-published memoir by the Puerto Rican lesbian separatist Juana Maria Paz (aka Jean Gonzalez), documenting her itinerary through various intentional communities as a lesbian, feminist, and person of color during the late-1970s and 1980.

The memoir opens in January, 1978 and concludes in December, 1980, while Paz was living in La Luz de la Lucha [The Light of the Struggle], a lesbian separatist community in Arkansas. In-between, Paz travels from OWL Farm (Oregon Womyn's Land), through California, and finally to Arkansas. Authors photo on the flyer was taken by Ruth Mountaingrove, the lesbian feminist photographer, poet, and musician, well-known for her documentation of the women's land movement in Oregon.

A flyer promoting a significant document of Latinx lesbian communitarianism, self-publishing, and memoir.

SOLD


sf
funnies presents
SOURCREAM
$ 5.50
£1·75
fresh cream
1PINT 568ml
PASTEURISED
Sour
fresh
cream
PASTEURISED
1PINT 568ml

65. Sourcream [feminist comics]

Liz Mackie, Jo Nesbitt, Christine Roche, Lesley Ruda.

London: Sour Cream, 1979. Saddle-stapled in wraps. 8 ½ x 11 in. 47 pp. Heavily illustrated throughout. Very good. Previous owner's inscription to inside wraps and front flypaper, some wrinkling, and light discoloration to front endpapers, not obstructing image or text.

The first issue of the radical feminist comic book; two issues were later released by another publisher.

Founded by Nesbitt, Mackie, and Ruda, the publication sought to provide a venue for feminist comic artists. The comics focus on issues of childbirth, sex, family, labor, and housework. The four founding contributors continue to have fruitful artistic careers that continue to focus on issues of feminism and queerness.

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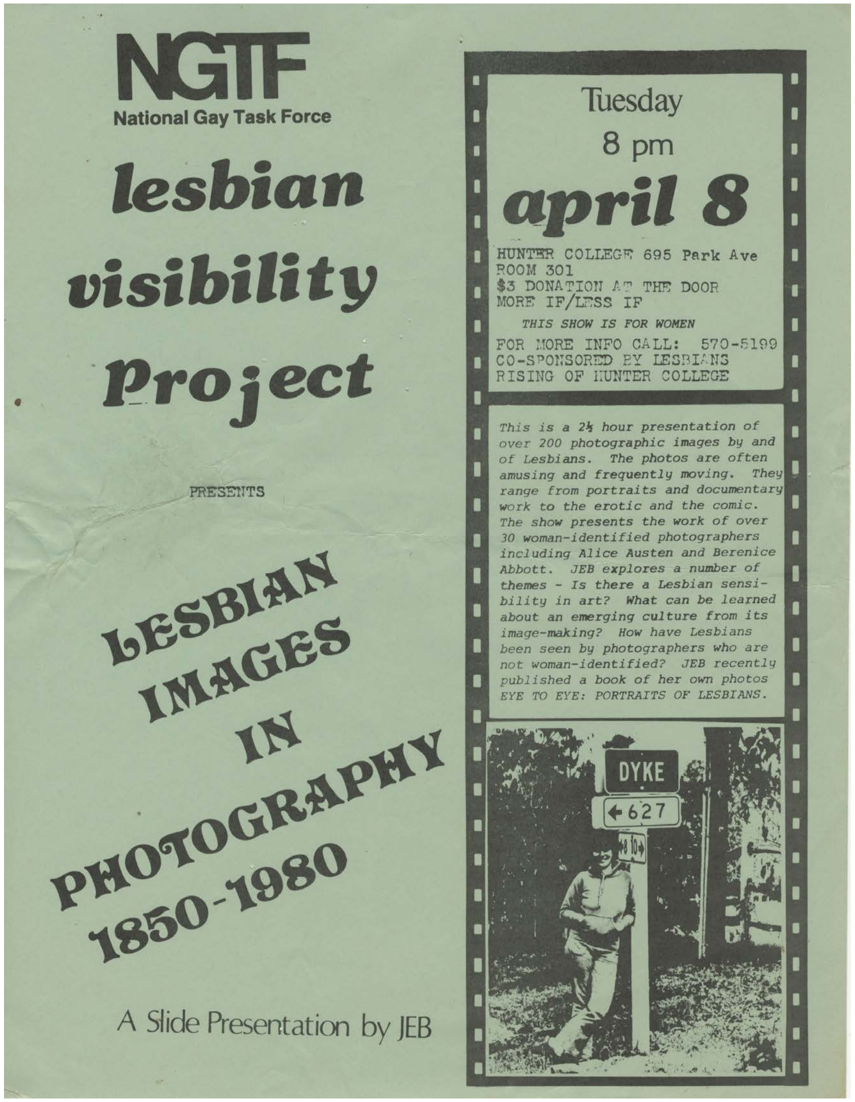

NGTF
National Gay Task Force

lesbian
visibility
Project

PRESENTS

LESBIAN
IMAGES
IN
PHOTOGRAPHY
1850-1980

A Slide Presentation by JEB

Tuesday
8 pm
april 8

HUNTER COLLEGE 695 Park Ave
ROOM 301
$3 DONATION AT THE DOOR
MORE IF/LESS IF

THIS SHOW IS FOR WOMEN

FOR MORE INFO CALL: 570-5199
CO-SPONSORED BY LESBIANS
RISING OF HUNTER COLLEGE

This is a 2½ hour presentation of over 200 photographic images by and of Lesbians. The photos are often amusing and frequently moving. They range from portraits and documentary work to the erotic and the comic. The show presents the work of over 30 woman-identified photographers including Alice Austen and Berenice Abbott. JEB explores a number of themes - Is there a Lesbian sensibility in art? What can be learned about an emerging culture from its image-making? How have Lesbians been seen by photographers who are not woman-identified? JEB recently published a book of her own photos EYE TO EYE: PORTRAITS OF LESBIANS.

66. Lesbian Images in Photography, 1850-1980: A Slide Presentation by JEB

New York: National Gay Task Force, 1980. Offset. 8 ½ x 11 in. Very good.

Flyer promoting a slideshow by the renowned feminist photographer and filmmaker JEB (Joan E. Biren), a member of the Furies, contributor to *off our backs* and *Gay Community News*, and documentarian of 1970s and '80s lesbian lifestyles.

"The photos are often amusing and frequently moving. They range from portraits and documentary work to the erotic and the comic…JEB explores a number of themes – Is there a Lesbian sensibility in art? What can be learned about an emerging culture from its image-making? How have Lesbians been seen by photographers who are not woman-identified?"

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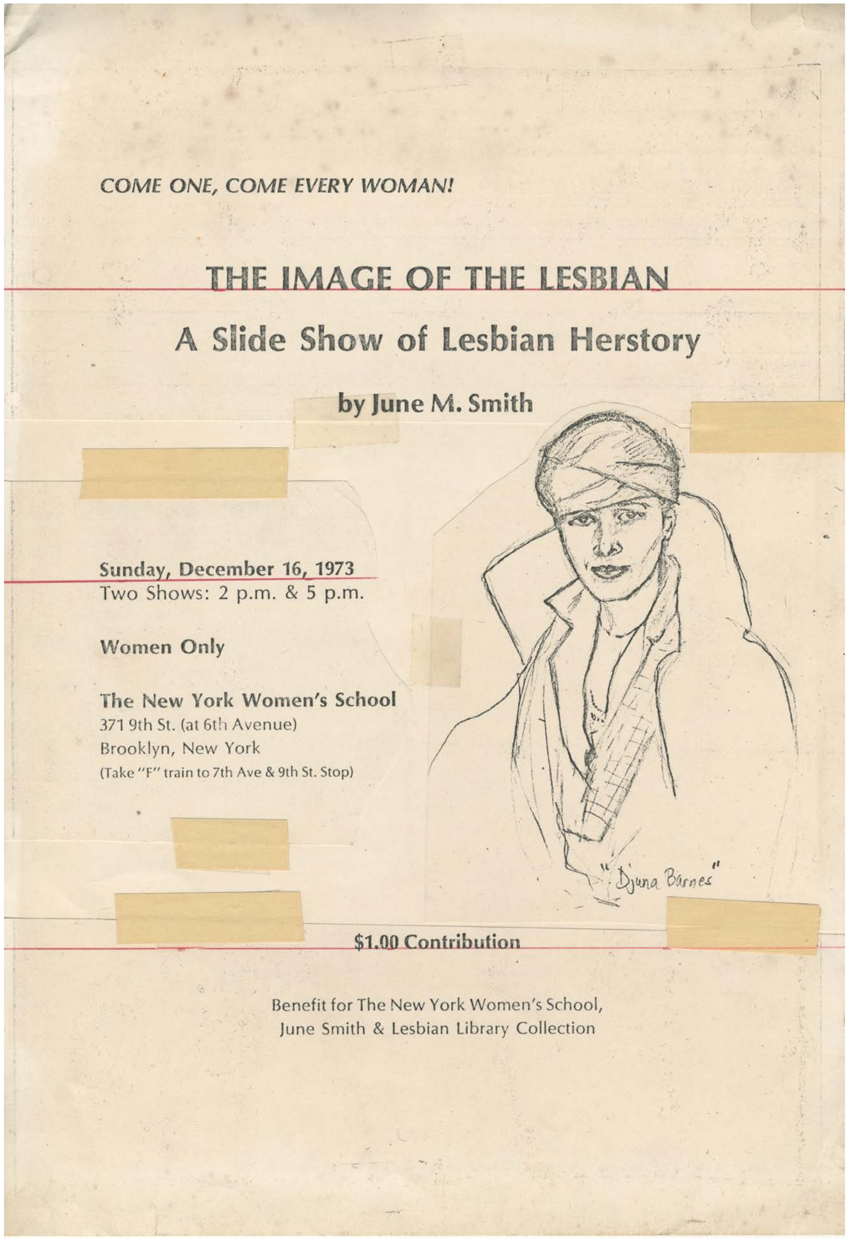


COME ONE, COME EVERY WOMAN!

THE IMAGE OF THE LESBIAN

A Slide Show of Lesbian Herstory

by June M. Smith

Sunday, December 16, 1973
Two Shows: 2 p.m. & 5 p.m.

Women Only

The New York Women's School
371 9th St. (at 6th Avenue)
Brooklyn, New York
(Take "F" train to 7th Ave & 9th St. Stop)

"Djuna Barnes"

$1.00 Contribution

Benefit for The New York Women's School,
June Smith & Lesbian Library Collection

67. The Image of the Lesbian: A Slide Show of Lesbian Herstory [paste-up]

New York: New York Women's School, 1973. Original paste-up collage. 8 ½ x 12 ½ in. Very good.

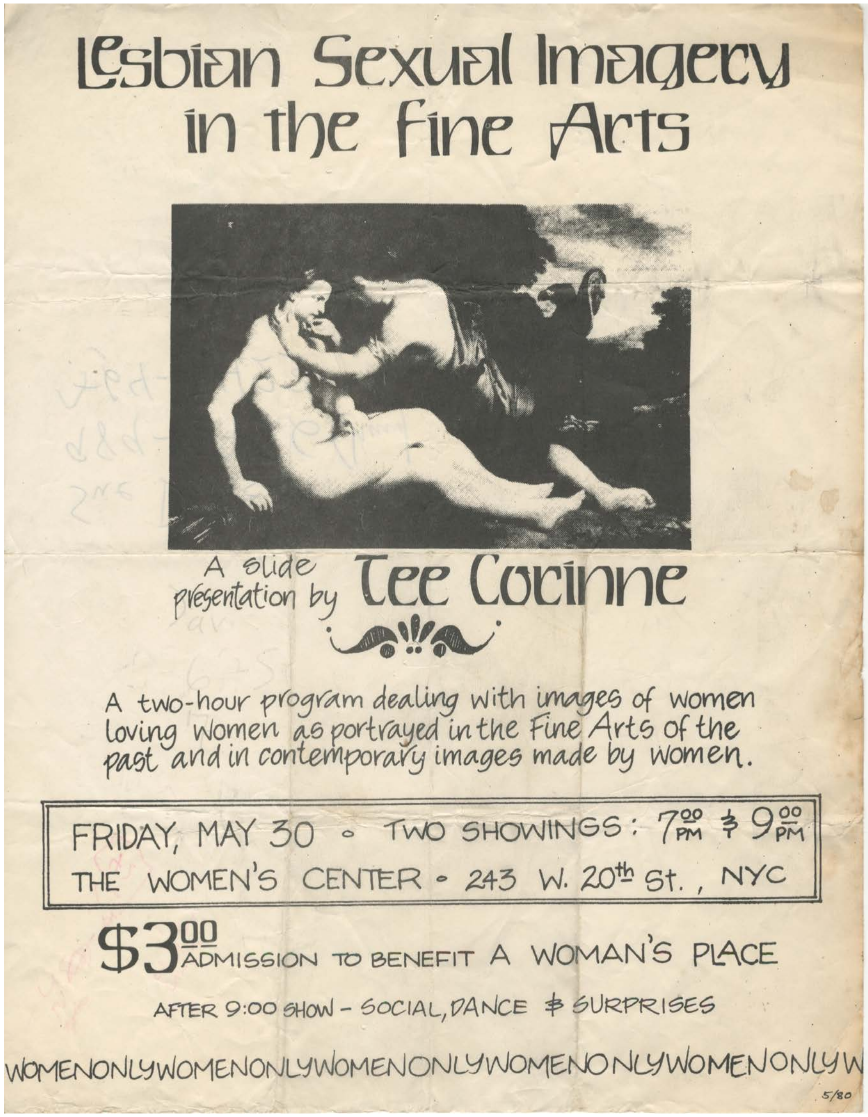
Paste-up for flyer promoting a slideshow of "lesbian herstory" at The New York Women's School in 1973, a short-lived alternative education project on 9th Street in Park Slope, Brooklyn.

Described by Mary Patten, a teacher at the school and a young out lesbian in 1970s New York, as an "unofficial alternative school teaching everything from classes in auto-mechanics to Marxism to poetry," The New York Women's School was a key node in the burgeoning network of lesbian spaces in Park Slope that included La Papaya Bookstore, the Brooklyn Women's Martial Arts dojo, a women's gym, and later the Lesbian Herstory Archive.

This paste-up was created for a flyer promoting a slideshow presentation at the school, illustrated with a drawing of Djuna Barnes, author of *Nightwood*, one of the earliest novels to portray explicit homosexuality between women. The program benefited The New York Women's School, June Smith, and the Lesbian Library Collection.

A unique artifact of radical queer pedagogy in Brooklyn.

SOLD



Lesbian Sexual Imagery in the Fine Arts

A slide presentation by Tee Corinne

A two-hour program dealing with images of women loving women as portrayed in the Fine Arts of the past and in contemporary images made by women.

FRIDAY, MAY 30 ∘ TWO SHOWINGS: 7^{00} PM & 9^{00} PM
THE WOMEN'S CENTER ∘ 243 W. 20th St., NYC

$\$3^{00}$ ADMISSION TO BENEFIT A WOMAN'S PLACE

AFTER 9:00 SHOW - SOCIAL, DANCE & SURPRISES

WOMENONLYWOMENONLYWOMENONLYWOMENONLYWOMENONLYW

5/80

68. Lesbian Sexual Imagery in the Fine Arts
[Tee Corinne, fundraiser for A Woman's Place]

Tee Corinne

New York: The Women's Center, 1980. Single leaf, 8 ½ x 11 in. Lines from folding and some discoloration; holograph annotation on verso. Overall, very good.

Flyer promoting Tee Corinne's 1980 slideshow work "Lesbian Sexual Imagery in the Fine Arts."

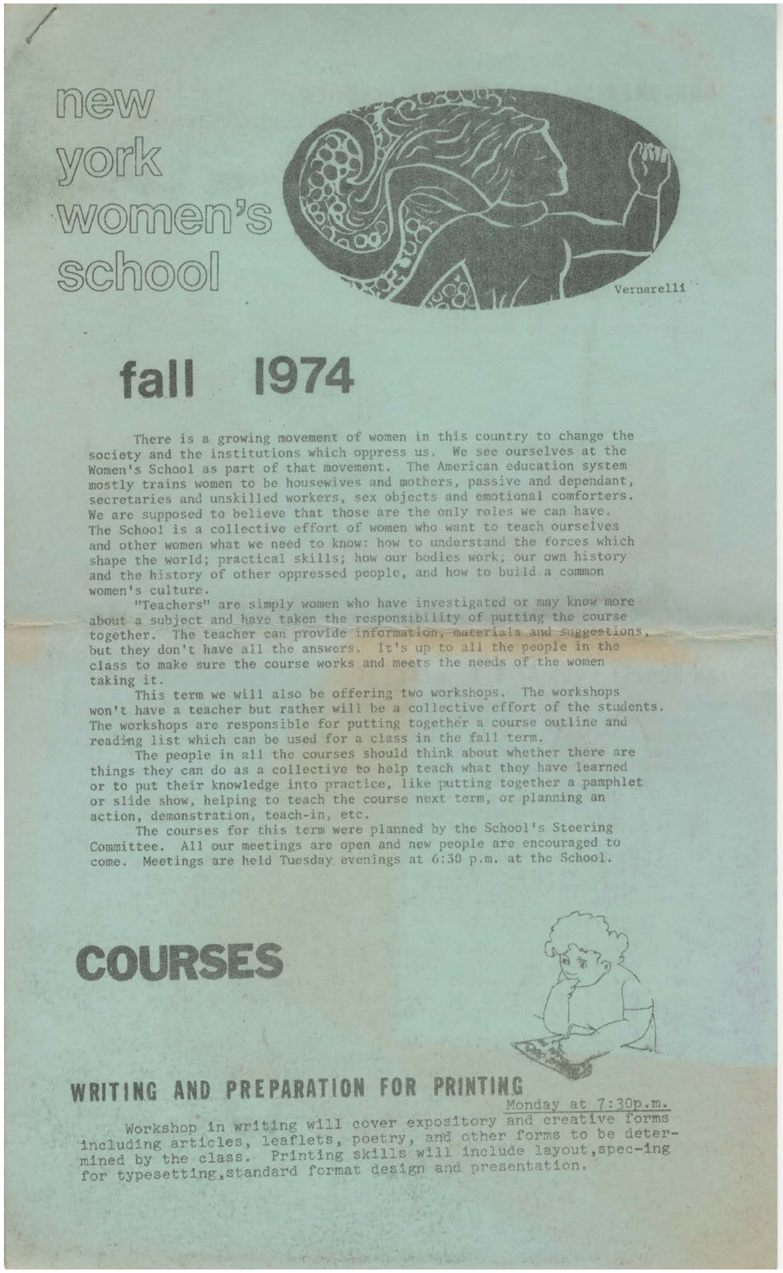
Corinne, a prominent lesbian photographer, author, and editor, was the art books columnist for the *Feminist Bookstore News*; a co-facilitator of the Feminist Photography Ovulars (1979–1981); and a co-founder of *The Blatant Image*, and self-published *The Cunt Coloring Book*.

The two-hour presentation explored images of women loving women as portrayed in the fine arts of the past—from Turkey, Greece, India, China, Japan, and Renaissance Europe—and in recent and contemporary images made by women.

The slideshow also doubled as a fundraiser for A Women's Place, a feminist commune in the Adirondacks.

An important document of lesbian art theory from the prominent lesbian-feminist photographer and art writer.

SOLD



new
york
women's
school

Vernarelli

fall 1974

There is a growing movement of women in this country to change the society and the institutions which oppress us. We see ourselves at the Women's School as part of that movement. The American education system mostly trains women to be housewives and mothers, passive and dependant, secretaries and unskilled workers, sex objects and emotional comforters. We are supposed to believe that those are the only roles we can have. The School is a collective effort of women who want to teach ourselves and other women what we need to know: how to understand the forces which shape the world; practical skills; how our bodies work; our own history and the history of other oppressed people, and how to build a common women's culture.

"Teachers" are simply women who have investigated or may know more about a subject and have taken the responsibility of putting the course together. The teacher can provide information, materials and suggestions, but they don't have all the answers. It's up to all the people in the class to make sure the course works and meets the needs of the women taking it.

This term we will also be offering two workshops. The workshops won't have a teacher but rather will be a collective effort of the students. The workshops are responsible for putting together a course outline and reading list which can be used for a class in the fall term.

The people in all the courses should think about whether there are things they can do as a collective to help teach what they have learned or to put their knowledge into practice, like putting together a pamphlet or slide show, helping to teach the course next term, or planning an action, demonstration, teach-in, etc.

The courses for this term were planned by the School's Steering Committee. All our meetings are open and new people are encouraged to come. Meetings are held Tuesday evenings at 6:30 p.m. at the School.

COURSES

WRITING AND PREPARATION FOR PRINTING

Monday at 7:30p.m.

Workshop in writing will cover expository and creative forms including articles, leaflets, poetry, and other forms to be determined by the class. Printing skills will include layout, spec-ing for typesetting, standard format design and presentation.

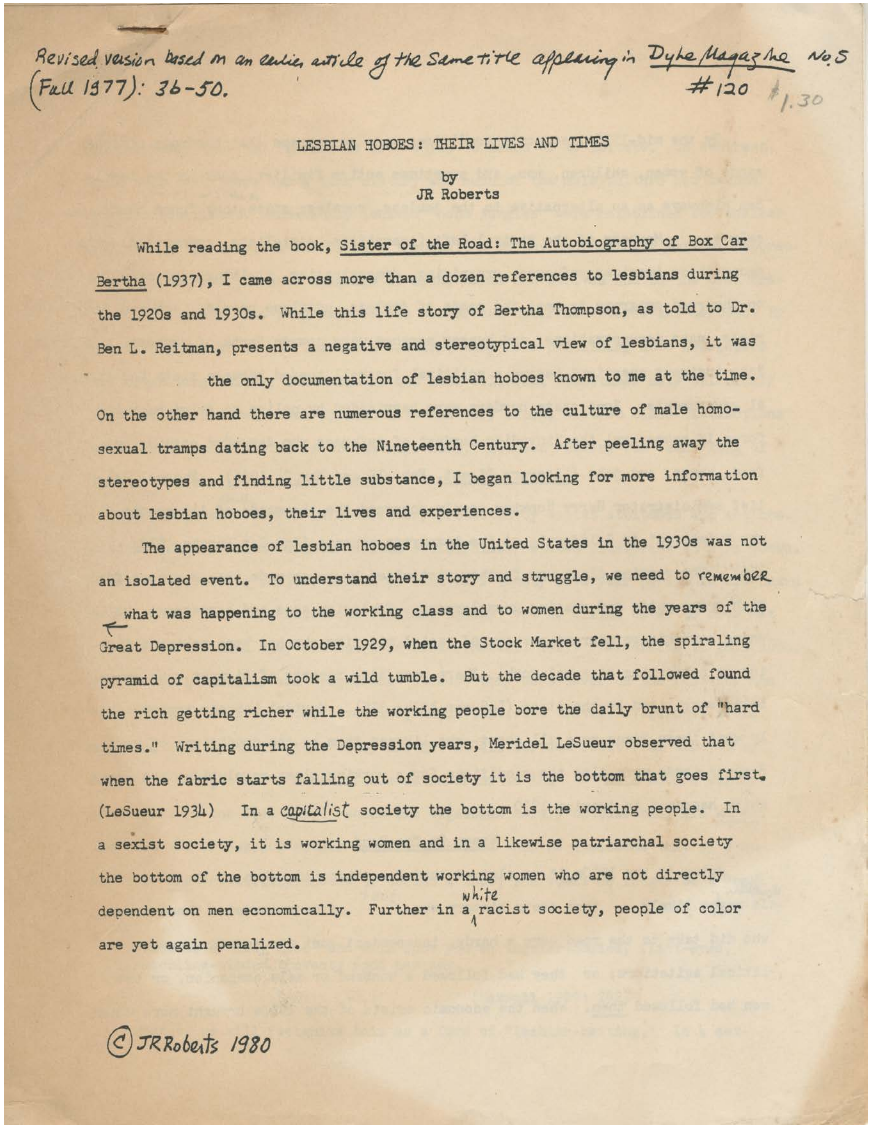
69. New York Women's School: Fall 1974

New York: New York Women's School, 1974. Corner-stapled packet on green stock, 5 pp. 8 ½ x 14 in. Very good.

The course schedule for The New York Women's School in 1974, a short-lived alternative education project on 9th Street in Brooklyn's Park Slope. Classes include "Introduction to Women's Liberation," "Lesbianism," "The Family," "Basic Marxism," "Women and Socialism," and others.

Described by Mary Patten, a teacher at the school and a young out lesbian in 1970s New York, as an "unofficial alternative school teaching everything from classes in auto-mechanics to Marxism to poetry," The New York Women's School was a key node in the burgeoning network of lesbian spaces in Park Slope including La Papaya Bookstore, the Brooklyn Women's Martial Arts dojo, a women's gym, and later the Lesbian Herstory Archive.

SOLD



Revised version based on an earlier article of the same title appearing in Dyke Magazine No. 5 (Fall 1977): 36-50.

#120 $1.30

LESBIAN HOBOES: THEIR LIVES AND TIMES

by
JR Roberts

While reading the book, Sister of the Road: The Autobiography of Box Car Bertha (1937), I came across more than a dozen references to lesbians during the 1920s and 1930s. While this life story of Bertha Thompson, as told to Dr. Ben L. Reitman, presents a negative and stereotypical view of lesbians, it was the only documentation of lesbian hoboes known to me at the time. On the other hand there are numerous references to the culture of male homosexual tramps dating back to the Nineteenth Century. After peeling away the stereotypes and finding little substance, I began looking for more information about lesbian hoboes, their lives and experiences.

The appearance of lesbian hoboes in the United States in the 1930s was not an isolated event. To understand their story and struggle, we need to remember what was happening to the working class and to women during the years of the Great Depression. In October 1929, when the Stock Market fell, the spiraling pyramid of capitalism took a wild tumble. But the decade that followed found the rich getting richer while the working people bore the daily brunt of "hard times." Writing during the Depression years, Meridel LeSueur observed that when the fabric starts falling out of society it is the bottom that goes first. (LeSueur 1934) In a capitalist society the bottom is the working people. In a sexist society, it is working women and in a likewise patriarchal society the bottom of the bottom is independent working women who are not directly dependent on men economically. Further in a white racist society, people of color are yet again penalized.

© JR Roberts 1980

70. Lesbian Hoboes: Their Lives and Times

Np: self-published, 1980. Corner-stapled packet, 8 ½ x 11 in. 16, [1] pp. Minor oxidation at spine, light age toning to cover sheet, and small closed tear at center of first leaf.

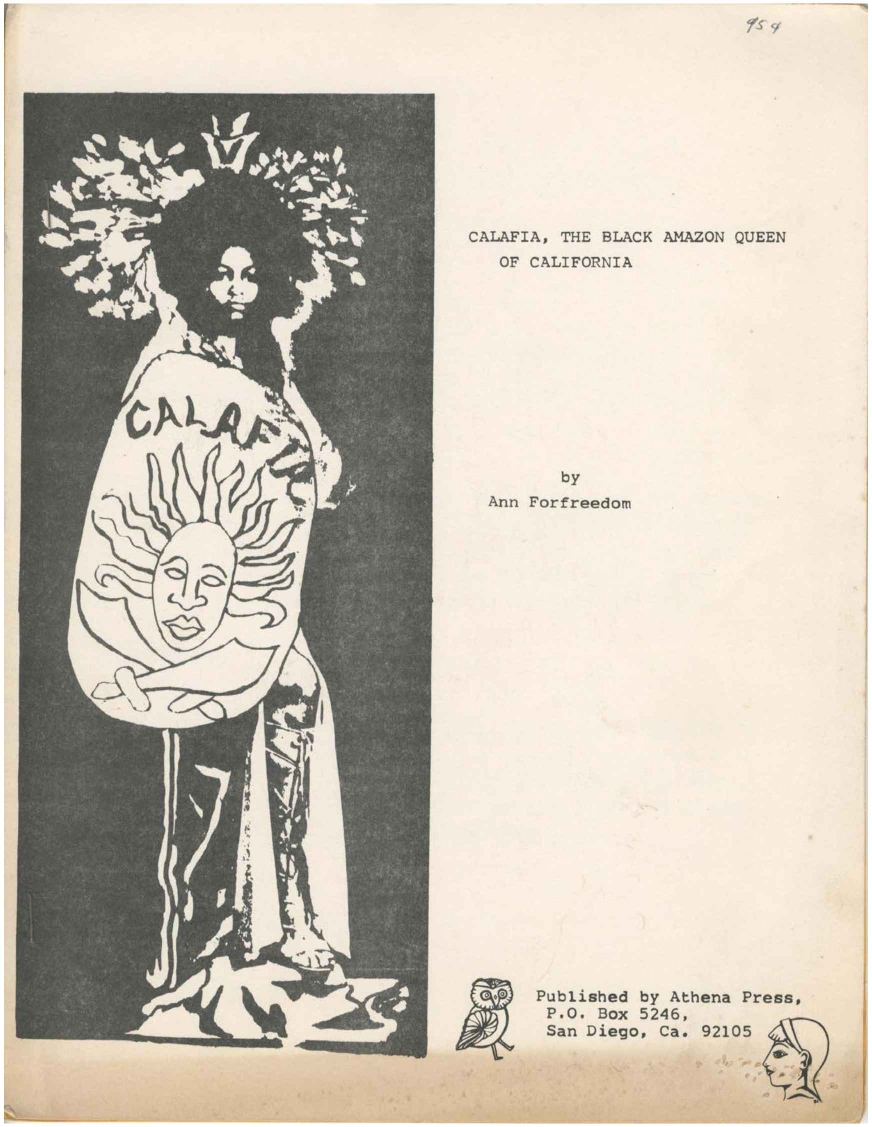
Historical essay on lesbian hoboes of the early 20th century by JR Roberts, the compiler of *Black Lesbians: An Annotated Bibliography*, published a year later by Naiad Press.

Originally published in a 1977 issue of *Dyke*: *A Quarterly*, this revised version was printed and sold by Roberts in this packet format. An compelling record of queer life on the fringes, the essay also includes a detailed bibliography.

"Meanwhile, back on the American highways, working class lesbians – 'lady lovers' as they were called then – were struggling to survive in a society which not only hated 'queers' but also despised the working class and denied and abused the right of independent working women to job, home, and food."

Not located in OCLC as of October 2024. A remarkable study of queer itinerant labor in the early-20th century.

$250



954

CALAFIA, THE BLACK AMAZON QUEEN
OF CALIFORNIA

by
Ann Forfreedom

Published by Athena Press,
P.O. Box 5246,
San Diego, Ca. 92105

71. Calafia, The Black Amazon Queen of California

Ann Forfreedom, Barbara Miles [Mor]

San Diego: Athena Press, 1973. Mimeograph. 8 1/2 x 11 in. 12 pp. Holograph copyright information to back cover. Side stapled in white and yellow pictorial wrappers. Age toning to bottom of cover and bump to bottom right corner; else near fine.

Essay authored by Ann Forfreedom, pseudonym of Ann Herschfang, on the character of Calafia, a Black amazon queen in Garci Rodríguez de Montalvo's 16th century epic poem. Forfreedom's research covers the story of Califia itself, its circulation in Renaissance Spain and colonial New Spain, and the myth of Amazon women. Forfreedom writes of her motivation for conducting and publishing this research: "How many black girls have been told of these heroines? How many girls of any color have been told about the great warrior queens? Do Californians miss having statues and celebrations in honor of this ancestress? … [T]he female heritage will be reclaimed."

A scarce example of radical feminism's intellectual work to establish a Black lesbian lineage and heritage.

OCLC locates two examples as of October 2024.

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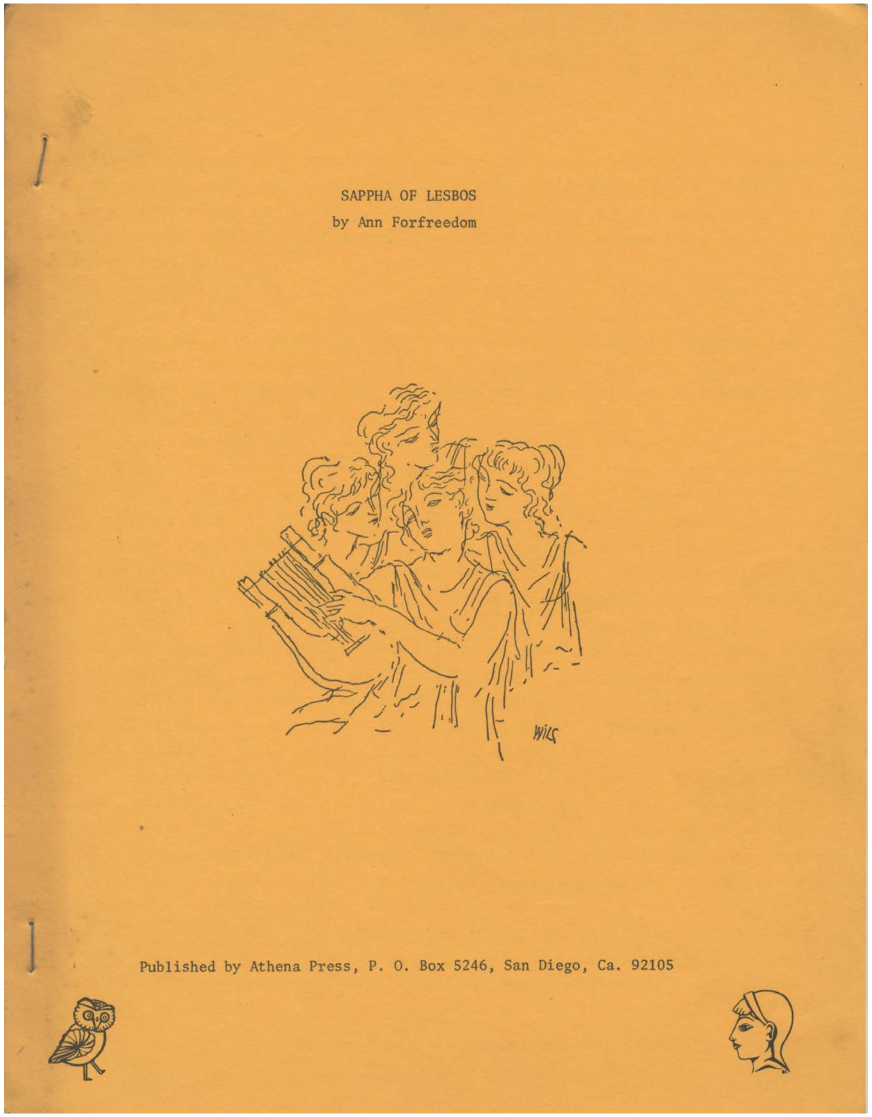


SAPPHA OF LESBOS
by Ann Forfreedom

Published by Athena Press, P. O. Box 5246, San Diego, Ca. 92105

72. Sappha of Lesbos

Ann Forfreedom; Barbara Miles [Mor]

San Diego: Athena Press, 1973. Mimeograph. 8 1/2 x 11 in. Side stapled in yellow stock pictorial wrappers. 14 pp. Holograph copyright information to back cover. Light soiling to covers; else near fine.

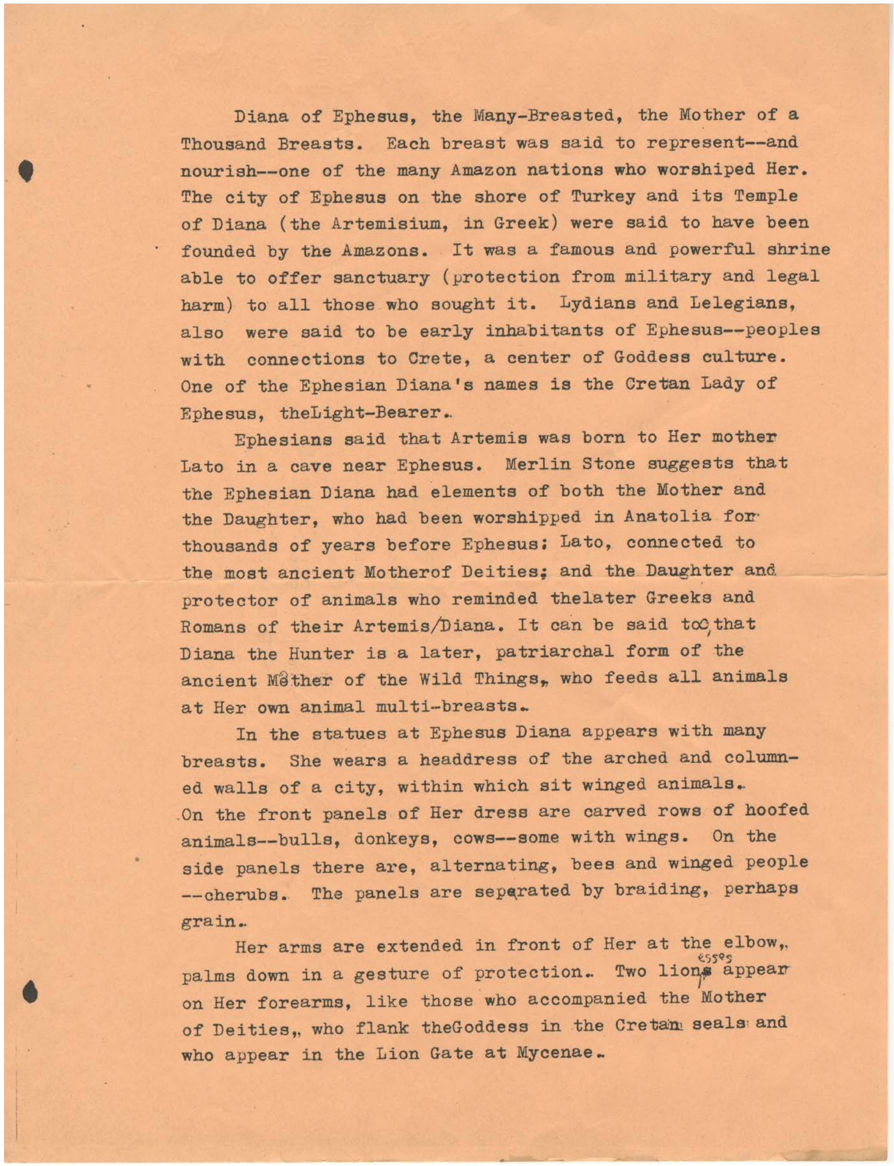
Thoroughly researched essay on Sappha [Sappho], the canonical Ancient Greek poet of women's desire. The essay covers Sappho's biography, the social relations structuring the ancient society of Lesbos, Sappho's reception amongst her contemporaries and subsequent Ancient Greek poets and philosophers, the slandering of her work by later poets, and the archeological excavations and expeditions that uncovered her work in the 19th century.

Ann Forfreedom [pseud. Ann Herschfang] was an important feminist intellectual in California; in addition to writing this and other essays about important historical women, she edited *Everywoman*, a women's movement paper published in Los Angeles from 1970-72.

A rare example of radical feminism's intellectual work to establish a lesbian lineage and heritage by an important lesbian intellectual.

OCLC locates two examples as of October 2024.

SOLD



Diana of Ephesus, the Many-Breasted, the Mother of a Thousand Breasts. Each breast was said to represent--and nourish--one of the many Amazon nations who worshiped Her. The city of Ephesus on the shore of Turkey and its Temple of Diana (the Artemisium, in Greek) were said to have been founded by the Amazons. It was a famous and powerful shrine able to offer sanctuary (protection from military and legal harm) to all those who sought it. Lydians and Lelegians, also were said to be early inhabitants of Ephesus--peoples with connections to Crete, a center of Goddess culture. One of the Ephesian Diana's names is the Cretan Lady of Ephesus, theLight-Bearer.

Ephesians said that Artemis was born to Her mother Lato in a cave near Ephesus. Merlin Stone suggests that the Ephesian Diana had elements of both the Mother and the Daughter, who had been worshipped in Anatolia for thousands of years before Ephesus: Lato, connected to the most ancient Motherof Deities; and the Daughter and protector of animals who reminded thelater Greeks and Romans of their Artemis/Diana. It can be said too, that Diana the Hunter is a later, patriarchal form of the ancient Mother of the Wild Things, who feeds all animals at Her own animal multi-breasts.

In the statues at Ephesus Diana appears with many breasts. She wears a headdress of the arched and columned walls of a city, within which sit winged animals. On the front panels of Her dress are carved rows of hoofed animals--bulls, donkeys, cows--some with wings. On the side panels there are, alternating, bees and winged people --cherubs. The panels are separated by braiding, perhaps grain.

Her arms are extended in front of Her at the elbow, palms down in a gesture of protection. Two lion~~s~~esses appear on Her forearms, like those who accompanied the Mother of Deities, who flank theGoddess in the Cretan seals and who appear in the Lion Gate at Mycenae.

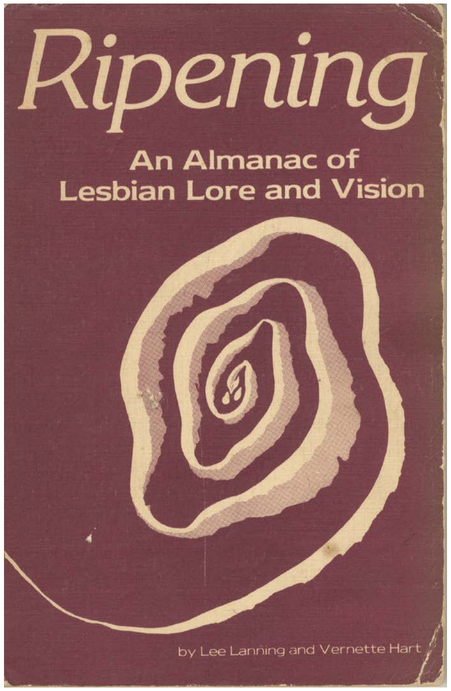
73. Diana of Ephesus, the Many-Breasted...

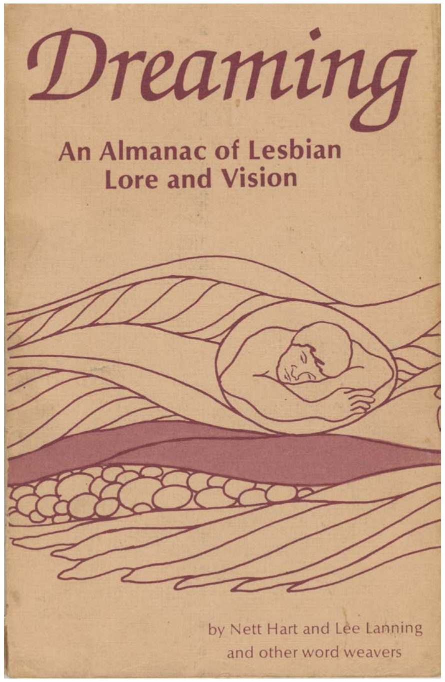
Mei-Mei Sanford

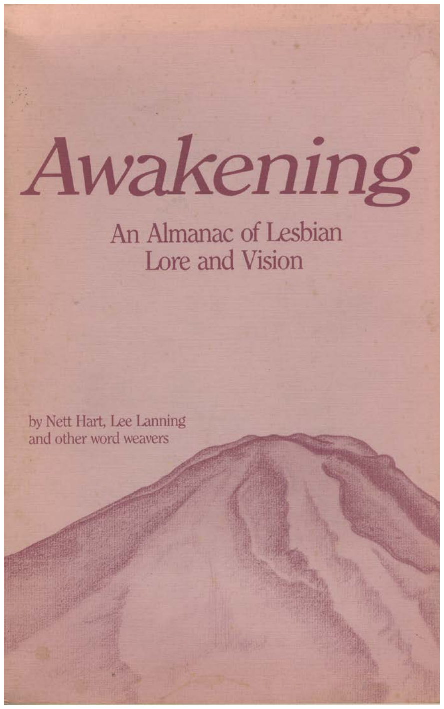
Np: np, ca. 1980s. Photo-mechanical reproduction. [3] pp of loose leaves. 8 1/2 x 11 in. Slight bumping to corners and spot of discoloration to top edge of third sheet; very good.

Work of feminist counter-mythology by religious studies professor Mei-Mei Sanford, centered on the story of Diana of Ephesus, and detailing plans for a ritual performed in her honor, “perhaps at the Womyn’s Music Festival in Michigan.”

$100


Ripening
An Almanac of
Lesbian Lore and Vision
by Lee Lanning and Vernette Hart


Dreaming
An Almanac of Lesbian
Lore and Vision
by Nett Hart and Lee Lanning
and other word weavers


Awakening
An Almanac of Lesbian
Lore and Vision
by Nett Hart, Lee Lanning
and other word weavers

74. Ripening; Dreaming; Awakening: An Almanac of Lesbian Lore and Vision [three volumes, complete]

Lee Lanning and Vernette [Nett] Hart. Minneapolis: Word Weavers, 1981-1987. Three volumes. Perfect bound in wraps. 158 pp; 157 pp; 181 pp. Owners inscription to inside wrapper and front fly paper. Front wrap partially detached from text block of *Ripening*, abrasion to bottom of spine of *Dreaming* with first six pages detached from text block; else very good.

Complete set of the three volumes of Lee Lanning and Vernette [Nett] Hart's *Almanac of Lesbian Lore and Vision*.

All together, a substantial compilation of lesbian feminist spiritual poetry, illustration, vignettes, ecology, and advice. Richly illustrated and creatively typeset and designed, the almanacs provide an ample sampling of lesbian ecological theology and the rural lesbian commune movement that it developed in; Lanning and Hart founded The Web, a rural Minnesotta lesbian farm, in 1980.

Rare complete.

SOLD

SLEEPING BEAUTY
50¢
♀ a lesbian fairy tale

75. Sleeping Beauty: A Lesbian Fairy Tale

Vicki [Gabriner]. Drawings by Gail. Calligraphy by Ginny.

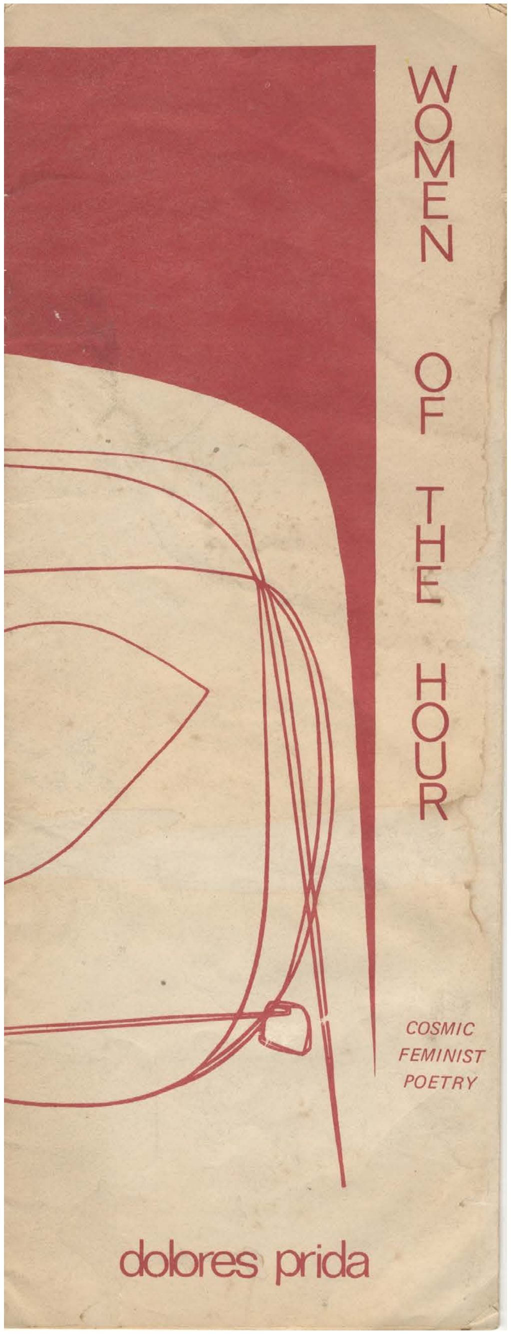
[Atlanta]: Sojourner Truth Press, 1971. Saddle-stapled in blue card wraps, with green stock inside. First edition. Illustrated. Oblong octavo. Previous owners' inscription to inside wrap and first flypaper, and some sunning at the extremities of the wrappers, else near fine. Printed in a second edition a year later.

The first edition of the lesbian retelling of Sleeping Beauty issued by a short-lived woman's printing collective in Atlanta and authored by former Weather Underground member Vicki Gabriner.

In this illustrated fairy tale, the protagonist Stephen finds her lesbian happily ever after in "The Land" with Lilith, a woman who awakens her from a 99-year-long slumber—the result of a lesbian witch's curse—with a kiss.

Active for just three years from 1969 to 1972, Sojourner Truth Press printed *The Great Speckled Bird*, an underground anti-imperialist newspaper based in Atlanta, and numerous broadsides. Gabriner, born in Brooklyn in 1942, and raised in a politically active family, was a member of the Weather Underground and traveled to Cuba with the Venceremos Brigade, an international coalition that organized solidarity caravans of young people to Cuba, formed by the SDS and Cuban government. Gabriner also founded the Atlanta Lesbian Feminist Alliance.

SOLD



76. Women of the Hour: Cosmic Feminist Poetry [bilingual feminist poetry pamphlet]

Dolores Prida, drawing by Zilia Sanchez

New York: Ediciones Nuevasangre, 1971. Published on the occasion of International Women's Day. Offset. [10] pp. Saddle stapled. Light discoloration to wraps and small spot of discoloration to fore-edge; very good.

Poetry pamphlet by Dolores Prida, the renowned Cuban-American poet, playwright, and columnist, featuring a drawing by Zilia Sanchez, an important figure in feminist contemporary art. An early example of Prida's work, the poem is a bilingual celebration of feminist rebellion and love, and their meanings in anti-imperialist decolonial struggle. The colophon notes the poem is a selection from a forthcoming book, which appears to never have been published.

Prida, a Cuban-American poet, journalist, and playwright, was a cornerstone of the New York Latinx media and stage: she authored a widely read column for *Latina* magazine, held important editorships with several Spanish-language newspapers, and staged over a dozen plays from the 1970s to 2000s.

An early and rare example of work by a major New York Latinx writer.

OCLC locates four holdings as of October 2024.

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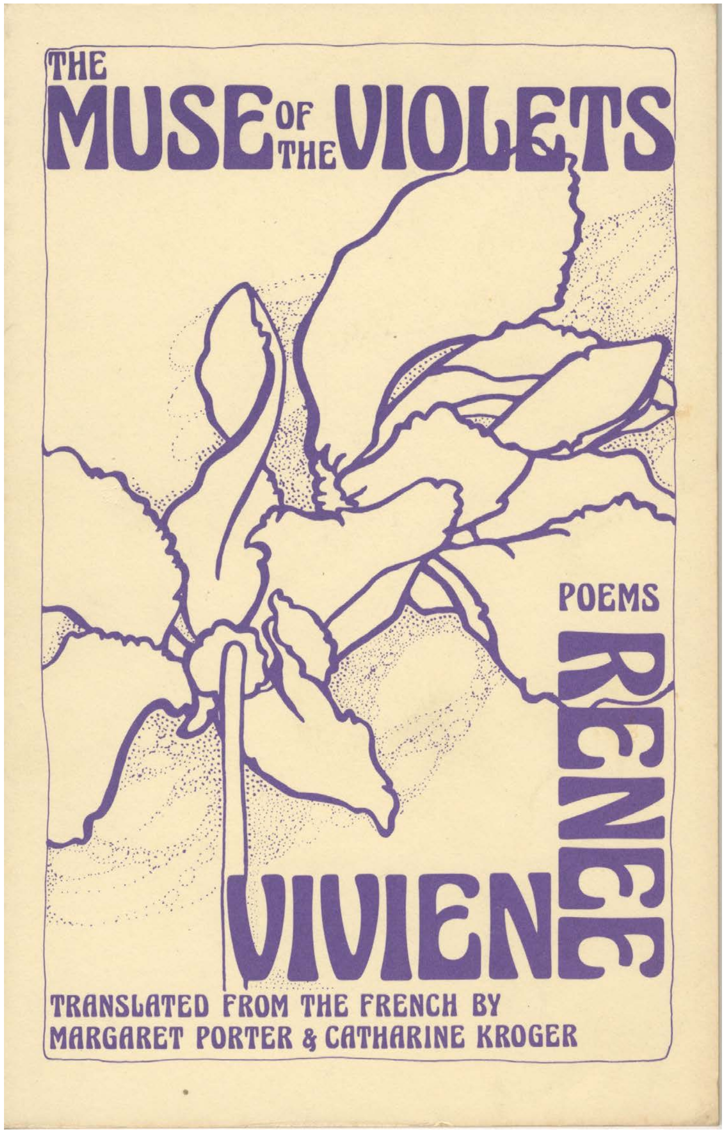

THE
MUSE OF THE VIOLETS
POEMS
RENEE
VIVIEN
TRANSLATED FROM THE FRENCH BY
MARGARET PORTER & CATHARINE KROGER

77. The Muse of the Violets

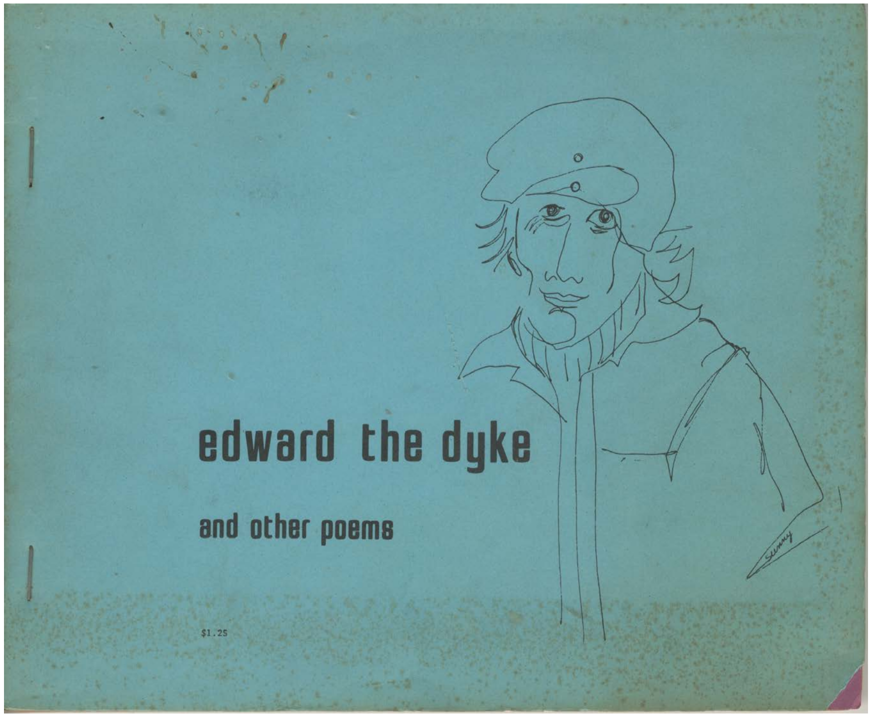
Renee Vivien

Bates City, MO: The Naiad Press, Inc, 1977. First edition in English. Paperback original. Translated by Margaret Porter and Catharine Kroger. Octavo. 79, [4]pp. Illustrated perfect bound wrappers. Previous owners inscription to front inside cover and front fly; else near fine.

The first English translation of long-neglected lesbian poetry by Renee Vivien (1877-1909), a British Symbolist and Parnassien poet, who wrote in French and was the partner of the American writer Natalie Barney.

During her brief life, Vivien was an extremely prolific poet who came to be known as the "Muse of the Violets", derived from her love of the flower. Her work was rediscovered during the 1970s as feminist scholars, readers, and critics worked to publish and publicize her writings and contextualize her brazen treatment of lesbianism in the late-19th century. This example, the first English edition of the work, was a critical step in her rediscovery.

SOLD



78. Edward the Dyke

[Oakland]: [The Women's Press Collective], [1971]. Side-stapled in wraps. 8 ¾ x 7 ½ in. Printed on multi-colored paper, to rectos only. Unpaginated. Illustrated throughout. Some foxing and wear to wraps, with small chip at bottom foredge; inside remains tight and clean. Overall very good.

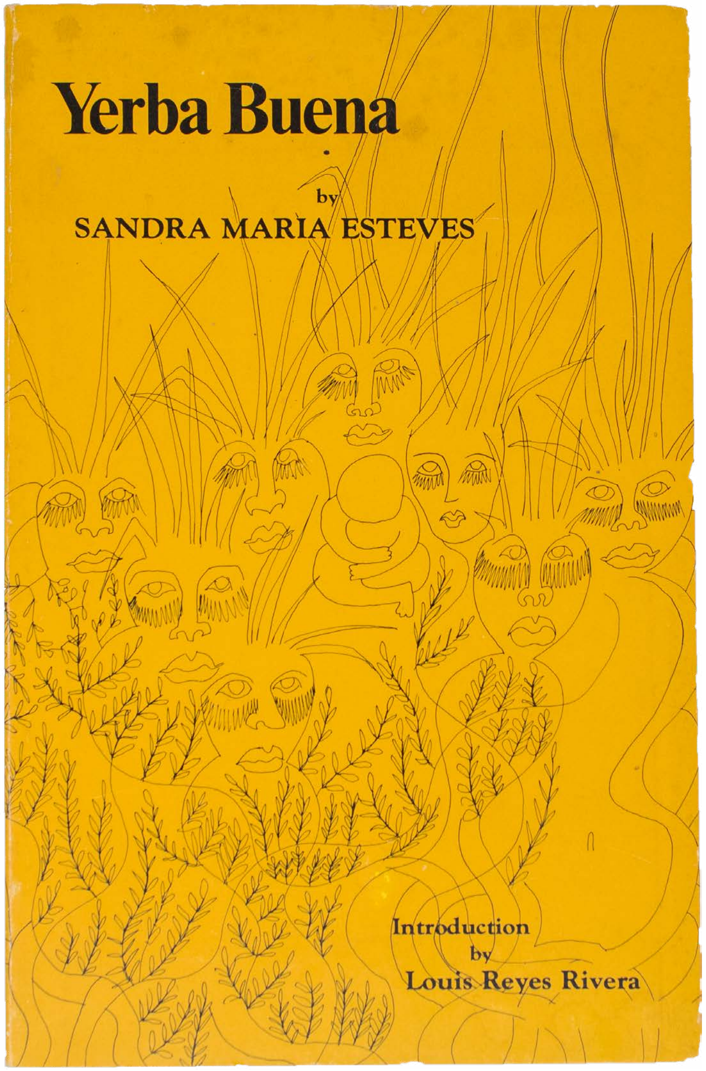
An unusual printing of prominent lesbian poet Judy Grahn's first book, likely predating the trade edition.

A challenging poetic narrative, Grahn's first book narrates the life of a young lesbian questioning traditional roles and performances of femininity; meeting with a psychiatrist who is eager to fit her into the norms, Edward is repeatedly maligned, ignored, and her needs and desires are disregarded. The psychiatrist seemingly cares only about curing Edward's homosexuality to fit her into heteronormative society. Edward, after receiving shock therapy, succumbs to this role.

Printed without publication data and bearing some differences in typography and paper stock from the more widely distributed work published in 1971 by the Women's Press, this example may predate the wider distribution. Stamped to the back insider cover with an address at which one could solicit additional copies (then crossed out and updated in unknown hand), we suspect that this example may be from a small earlier run produced to raise funds and garner attention from feminist and queer bookstores before the book's wider release.

An important early work by the prominent lesbian poet, questioning heteronormative society's views of womanhood as limited and incomplete, and a dramatic telling of the lengths straight society will go to in order to keep people there.

SOLD



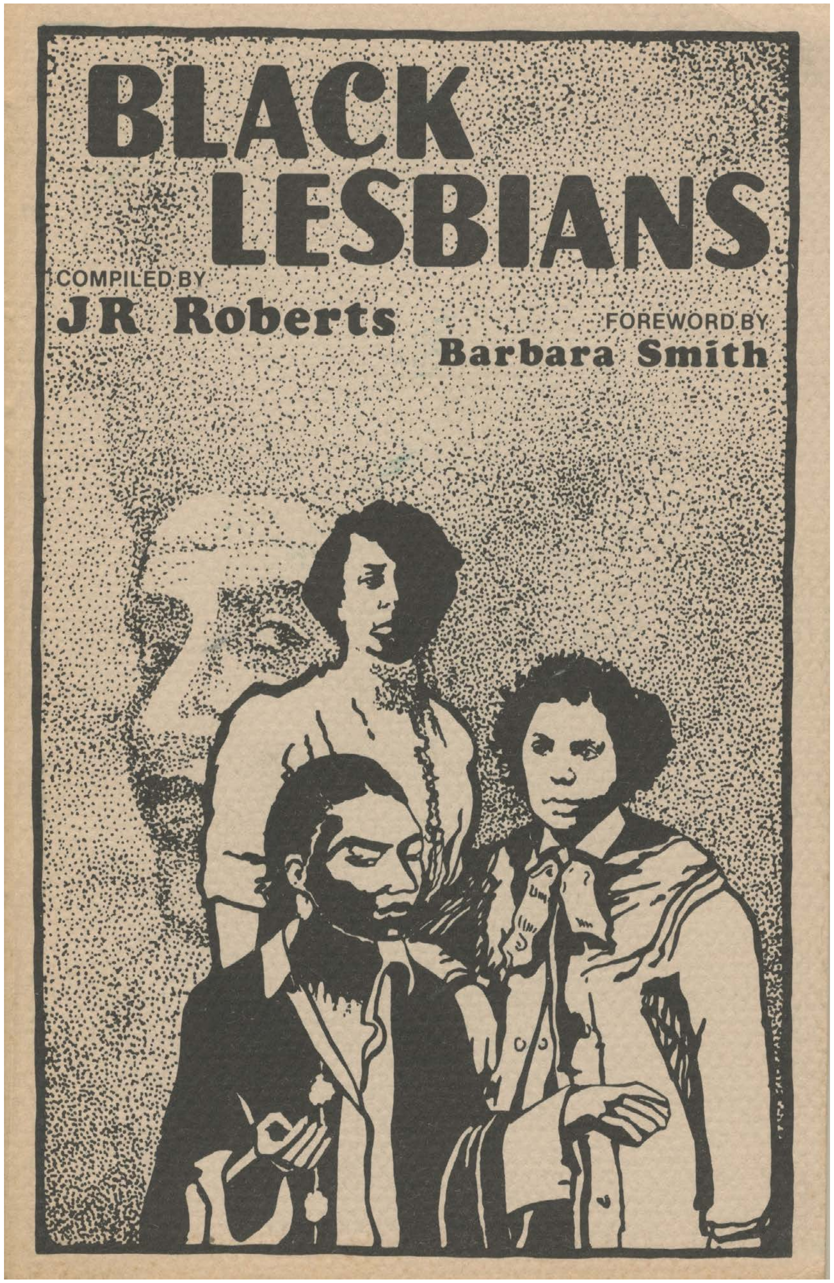
79. Yerba Buena

Sandra Maria Esteves; Louise Reyes Rivera, intro.

Greenfield Center, NY: The Greenfield Review Press, 1980. First edition. In wraps. 5 1/2 x 8 1/2 in. Text in Spanish and English. 91 pp. Very good; with contemporary ownership description to inside front cover and flypaper, and small spotting to front cover, not obstructing image or text.

The first book of poetry by the prominent Nuyorican poet and graphic artist from the Bronx. Celebrated as one of the first books of poetry published by a Latina poet in the United States, *Yerba Buena* was celebrated for its feminist Nuyorican perspective. Esteves was a founding poet of the Nuyorican Poets Cafe and the executive director of the African Caribbean Poetry Theatre. A Bronx native, she is also a graphic artist and the illustrations throughout the book are her own. A superb document of early writing from this important Boricua artist.

SOLD



80. Black Lesbians: An Annotated Bibliography

J. R. Roberts, ed. Barbara Smith, foreword.

Tallahassee, Florida: Naiad Press, 1981. First and only edition. In wraps. 5 ½ x 8 1/2 in. 92 pp. Black-and-white illustrations. Previous owners inscription to front endpapers.

An extensive annotated bibliography of Black lesbian writing, with an introduction by the Black socialist and lesbian feminist scholar, activist, critic, and publisher, Barbara Smith.

The work covers six primary areas of study: “Lives and Lifestyles,” “Oppression, Resistance, and Liberation,” “Literature and Criticism,” “Music and Musicians,” “Periodicals,” and “Research, Reference, and Popular Studies.” Within each category, Roberts lists a wealth of books, magazine articles, recordings, and other corresponding materials. The book may be credited with introducing such Black women writers as Becky Birtha, SDiane Bogus, Anita Cornwell, and Pat Parker to many readers for the first time. These and other more obscure figures’ contributions to Black lesbian intellectual, literary, political, and cultural production were carefully and thoughtfully recorded by Roberts’ rigorous scholarship.

In the foreword Barbara Smith declares, “The book you are holding in your hand is a kind of miracle.” An essential resource of Black lesbian writing.

SOLD

Kris
RAINBOW SNAKE
C.R.

81. Rainbow Snake

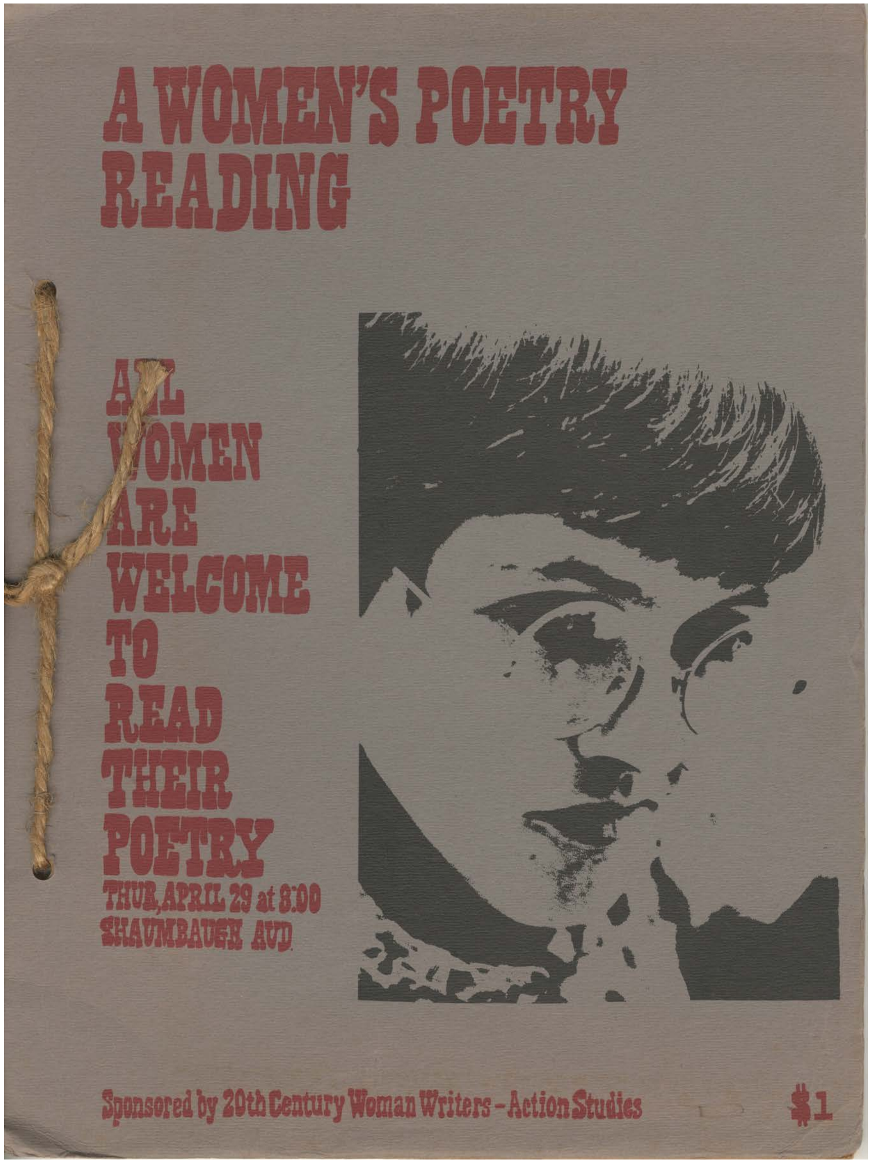
Barbara Miles [Mor], ed.

San Diego: Center for Women's Studies and Services, 1971. 11 x 7 1/4 in. Mimeograph. Tan staplebound pictorial wrappers. Slight soiling to bottom of spine, 1/2 in. closed tear to top edge of front wrapper, and 1 1/2 in. tear to back wrapper and final page; very good.

Illustrated poetry anthology from an early California women's liberation movement organization. Published by the Center for Women's Studies and Services, the first women's liberation group in San Diego and the first women's center in Southern California. Rainbow Snake is noted as being the first international all-women's poetry anthology, and includes the first English translation of Argentinian poet Alonsina Storni.

The anthology includes poetry by Sally Lee, Alfonsina Storni (translated by Merrilee Segade), Marie Inkel, Barbara Miles [Mor], Kathy Sisler, Lynn Lonidier, Joyce Nower, Bella Akhmaudulina (translated by Ellen Regel), Roberta Spear, Diane Wakoski, Alta, Joan Jensen, and Anne Sexton, with art by Kris Mydonald and Cheryl Reed. The editor, Barbara Miles, would go on to write under the name Barbara Mor, and publish a groundbreaking work on feminist mythology and women's prehistory, The Great Cosmic Mother.

SOLD


A WOMEN'S POETRY READING
ALL WOMEN ARE WELCOME TO READ THEIR POETRY
THUR, APRIL 29 at 8:00
SHAUMBAUGH AUD
Sponsored by 20th Century Woman Writers - Action Studies
$1

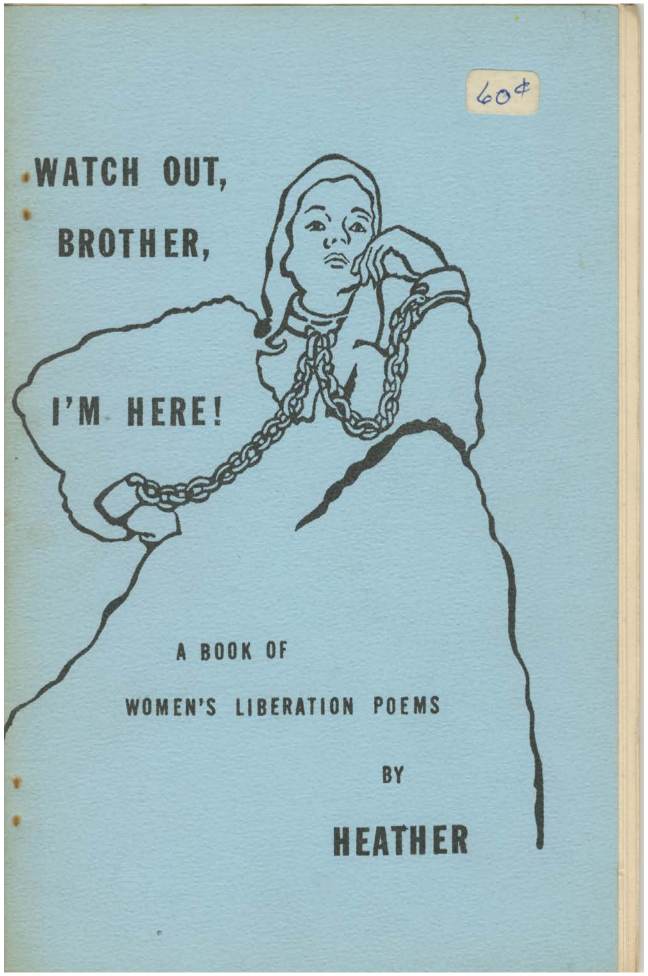
82. A Women's Poetry Reading

Iowa City: The Iowa City Women's Press Collective, [ca. 1972]. Mimeograph. [66] pp. 12 x 9 in. Pictorial card wrappers bound with baling twine. Corners slightly bumped, inside cover and title bear prior owner's inscription; else near fine.

A poetry anthology of two women's poetry readings held in Iowa City, in 1971 and 1972. From the title page: "Many women who read their poems had been writing poetry for a long time; some were students in the writers' workshop of the University of Iowa, but many had something to say about themselves, their lives, and about being female. Poetry was not just an art form on display — the form became a background for an evening of communicating our common female culture."

Contributors include Sharon Barcan, Susan Zwinger, Patricia Hampl, Marcella Taylor, Jill Applegate, Fran Winant, Sandra Cox, and several others.

$125

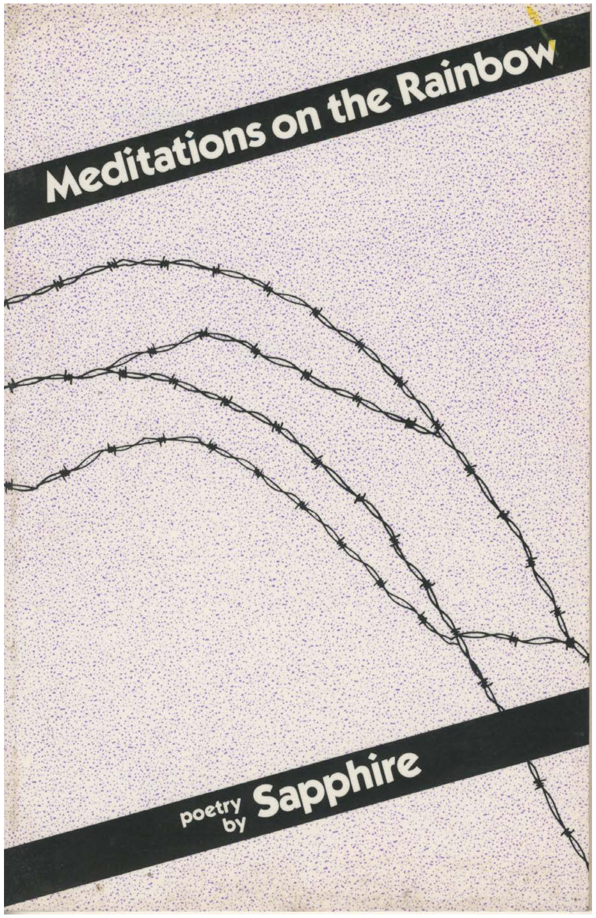

60¢
WATCH OUT, BROTHER, I'M HERE!
A BOOK OF WOMEN'S LIBERATION POEMS BY HEATHER

83. Watch Out, Brother, I'm Here! A Book of Women's Liberation Poems

Heather [Smith]: self-published, 1971. Mimeograph. Saddle stapled in pictorial wrappers. 5 1/2 x 8 1/2 in. 32 pp. Four small spots of discoloration to left edge of front wrapper.

Small mimeograph publication of radical poetry, situated in the feminist liberation movement and bridging the militancy of the New Left with that of lesbian-feminism.

SOLD


Meditations on the Rainbow
poetry by Sapphire

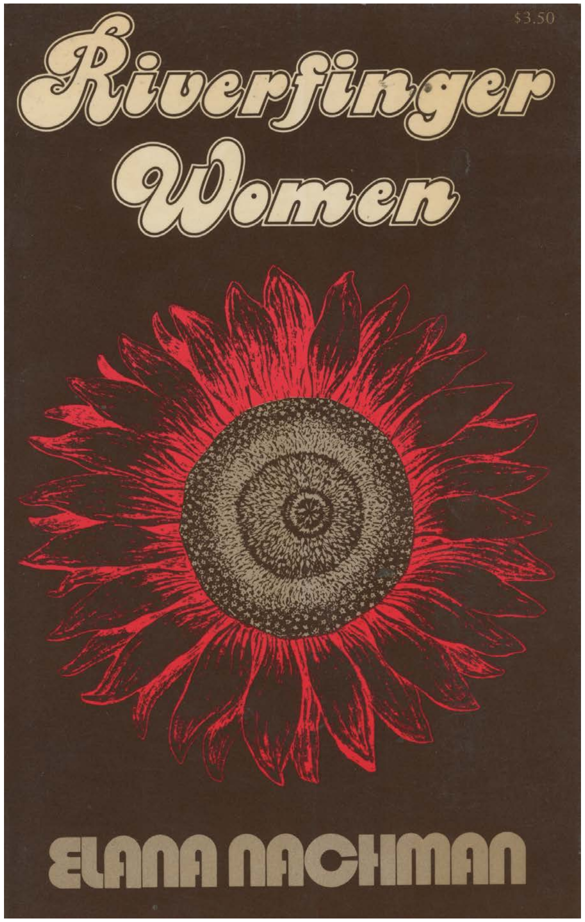
84. Meditations On The Rainbow

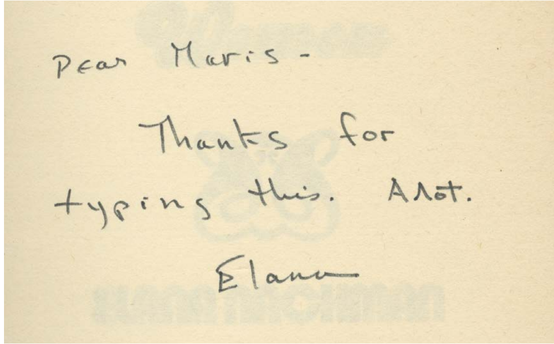
Sapphire [Ramona Lofton]

New York: Crystal Bananas, 1987. In illustrated wraps. 5 ½ x 8 ½ in. 71 pp. Contemporary ownership inscription to inside front cover and flypaper.

The first book, self-published, by Sapphire, the queer Black novelist and performance poet whose later novel Push was turned into the critically acclaimed film, Precious.

SOLD





Dear Maris -

Thanks for
typing this. A lot.
Elana

85. Riverfinger Women [signed association copy]

Elana Nachman [Elana Dykewomon]

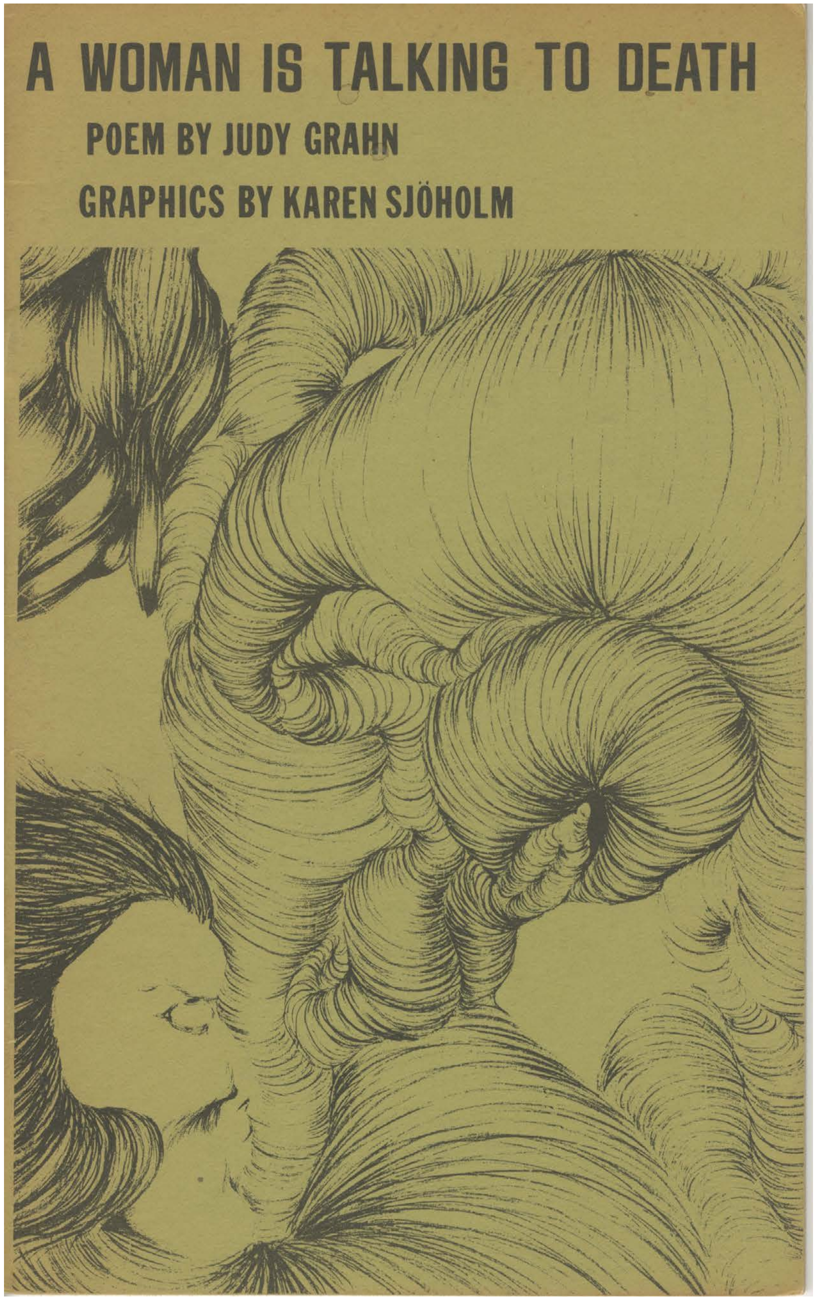
Plainfield, Vermont: Daughters, Inc., 1974. First edition. In wraps. 5 ¼ x 8 ½ in. 183 pp. Signed and inscribed to half-title. Very good.

The first edition of Dykewomon's first novel, a salacious coming-of-age story about a young lesbian in the 1960s and 70s. The book was published under her birth name, Elana Nachman – this example signed and inscribed by the author to Maris Hearn, who typeset this edition. She would later use the name Dykewoman, and then Dykewomon, further stripping her name of patriarchal ties. In an interview, she spoke of the name change, and a rejection of respectability politics: "I figured if I called myself Dykewomon, I would never get reviewed in The New York Times. Which has been true."

Nevertheless, according to an interview with Dykewomon in the summer 2004 issue of Lodestar, Riverfinger Women "was the first book that was advertised in The New York Times that was identified as a lesbian book." She sought to write a lesbian novel with a happy ending, and the book was widely celebrated in the lesbian feminist press of the period.

From 1987 to 1995, Dykewomon also edited Sinister Wisdom, and was a frequent contributor to Common Lives/Lesbian Lives as well as Bridges, a magazine of writing by Jewish women. She organized the San Francisco Dyke March for a number of years, and continued to write and organize throughout her lifetime.

SOLD



A WOMAN IS TALKING TO DEATH

POEM BY JUDY GRAHN

GRAPHICS BY KAREN SJÖHOLM

86. A Woman is Talking to Death [signed]

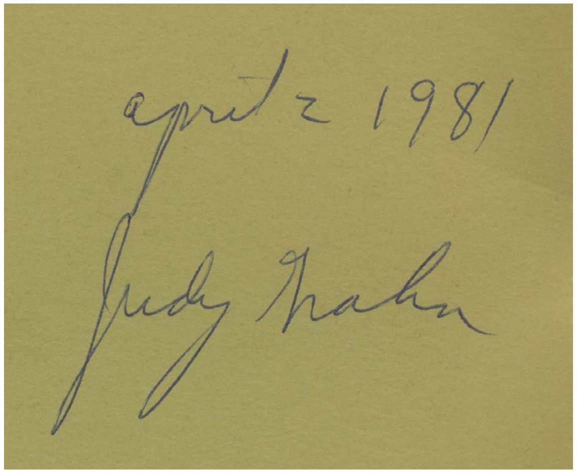
Judy Grahn

Oakland: The Women's Press Collective, 1974. Saddle-stapled in illustrated olive card wraps. 8vo. [12] pp. Graphics by Karen Sjoholm. Contemporary ownership inscription to inside front cover and flypaper. Signed by the author on front fly.

Grahn's third collection of poetry, focusing on queer love, womanhood, and death; this example signed by the author.

Grahn, a self-described out butch lesbian from a young age, had experienced violence and oppression growing up in West Texas; dishonorably discharged from the military for her sexuality, she traveled across the South before growing ill and entering a coma. Upon her emergence from the coma, she moved to the Bay Area and poured herself wholeheartedly into poetry. A central text of the feminist and lesbian literary scenes of 1970s California.

SOLD



april 2 1981

Judy Grahn

AMAZON QUARTERLY
SPECIAL
Vol. 3 #2
$1.
Vol. 3 #1
Volume 1 Issue 3
A LESBIAN-FEMINIST ARTS JOURNAL
Volume 1 Issue 2
Volume 1 Issue 1
Fall 1972
Volume 2 Issue 2

87. Amazon Quarterly: A Lesbian-Feminist Arts Journal [complete run]

Gina [Covina], Laurel [Galana], Audre Lorde, Jennie Orvino, eds.

Oakland / Somerville, MA: Amazon Quarterly / Amazon Press, 1972-1975. Photo offset printed. Saddle stapled in wraps. From 7 x 8 1/2 in. to 8 1/2 x 11 in. All very good to near fine.

Complete run of the early lesbian-feminist journal that introduced several writers and works that would influence the trajectory of lesbian-feminist politics and aesthetics.

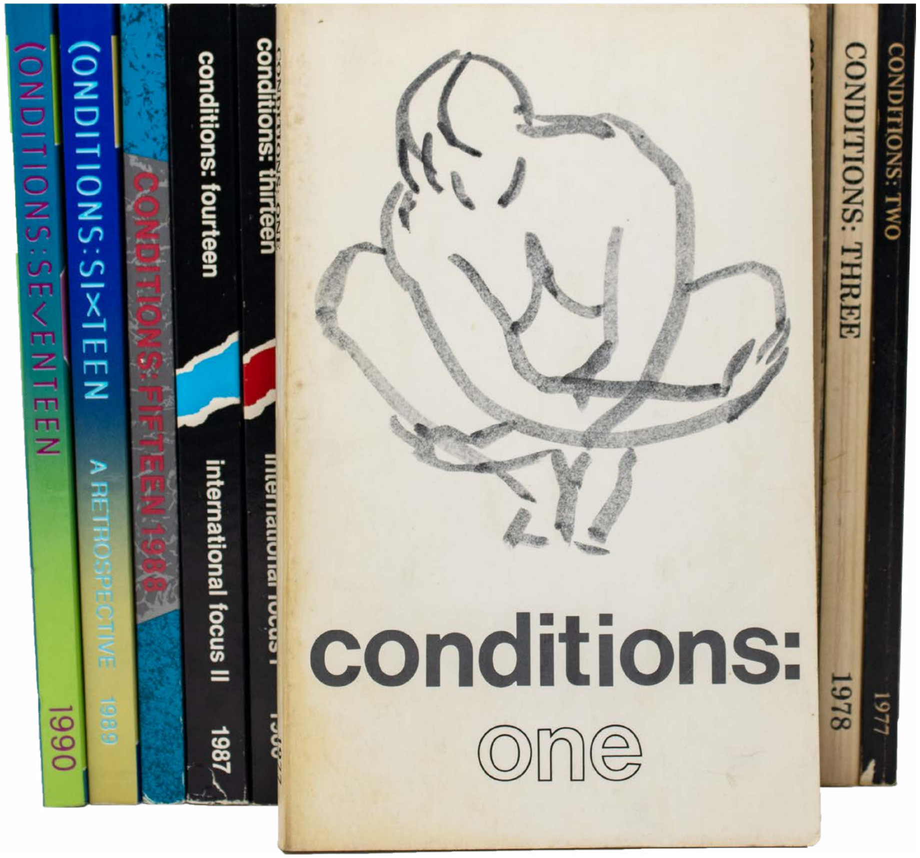
As compiled by Tirza True Latimer, the roster of Amazon Quarterly contributors included Rita Mae Brown, who published excerpts of her pathbreaking lesbian novel Ruby Fruit Jungle in the magazine prior to its publication by Daughters, Inc.; Judy Grahn, who first published her epic poem “A Woman is Talking to Death” in Amazon Quarterly; June Arnold, who introduced her classic The Cook and the Carpenter in the magazine; along with works by Elana Nachman (later Dykewomon), Jane Rule, Alix Dobkin, Adrienne Rich, and Audre Lorde, who was poetry editor for the final four issues of the magazine’s run.

In addition to these luminaries of feminist writing, Amazon Quarterly published work by visual artists and photographers, a commitment to aesthetics also reflected by its stylish layout. The editors expanded the magazine beyond the traditional scope of an arts journal, committing a double issue to documenting the lives of its readership around the country, traveling to several dozen locales to interview individual readers. The wide range of work Amazon Quarterly published made it a major force in the project of cohering a lesbian-feminist public that transcended a particular genre or sphere of cultural production.

Amazon Quarterly is also notable for its explicit political commitment to the proliferation of an alternative lesbian-feminist print culture and audience by fortifying the networks and circuits of lesbian cultural production. Pre-figuring the DIY ethos of riot grrl feminism, the magazine published guides for printing one’s own magazine along with expansive listings of lesbian organizations and publications, refused to run ads, and operated on a shoestring budget that relied on volunteer labor from its audience.

Complete set of ten issues across nine volumes, gathered here with the 1975 anthology.

SOLD



88. Conditions: a magazine of writing by women with an emphasis on writing by lesbians, Nos. 1-17 [complete run]

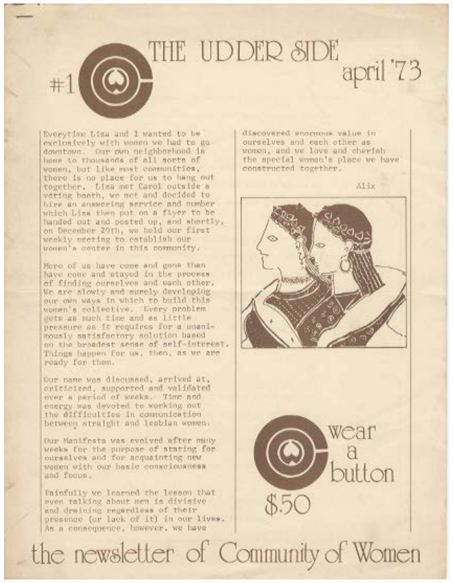
Elly Bulkin, Jan Clausen, Irena Klepfisz, Rima Stone, Dorothy Allison, Cheryl Clarke, Debbi Schaubman, Barbara Smith, Lorraine Bethel, Nancy Clarke Otter, Adrienne Waddy, and the Conditions Collective, eds.

Brooklyn: Conditions, 1977-1990. Offset. 8 1/2 x 5 1/2 in. Some issues bearing previous owner's inscription to inside cover and front fly and minor bracketing and underlining to text. All very good to near fine.

Complete run of Conditions, a publication that consolidated and platformed feminist of color analysis and critiques of the broader feminist movement. Conditions published poetry, fiction, creative nonfiction, scholarly essays, reviews, and interviews with an emphasis on writers who advanced a framework of feminist analysis and cultural production that centered social difference cutting along lines of class and race. Barbara Smith's essay in the second issue, "Toward a Black Feminist Criticism," proposed a new theoretical conception of Black women's writing; she later co-edited the fifth issue, "The Black Women's Issue," which formed the core of the landmark anthology Home Girls: A Black Feminist Anthology.

Across 17 issues and 13 years, Conditions served as a key site for the explication of women of color feminism. Its contributors include Gloria Anzaldúa, Audre Lorde, Jewelle Gomez, Pat Parker, Ellen Bass, Barbara Smith, Lorraine Bethel, Cheryl Clarke, Cherríe Moraga, Dorothy Allison, Amber Hollibaugh, Gloria Hull, Mab Segrest, Joan Nestle, Minnie Bruce Pratt, Sapphire, and Adrienne Rich, among many others.

$350



#1 THE UDDER SIDE april '73

Everytime Liza and I wanted to be exclusively with women we had to go downtown. Our own neighborhood is home to thousands of all sorts of women, but like most communities, there is no place for us to hang out together. Liza met Carol outside a voting booth, we met and decided to hire an answering service and number which Liza then put on a flyer to be handed out and posted up, and shortly, on December 29th, we held our first weekly meeting to establish our women's center in this community.

More of us have come and gone than have come and stayed in the process of finding ourselves and each other. We are slowly and surely developing our own ways in which to build this women's collective. Every problem gets as much time and as little pressure as it requires for a unanimously satisfactory solution based on the broadest sense of self-interest. Things happen for us, then, as we are ready for them.

Our name was discussed, arrived at, criticized, supported and validated over a period of weeks. Time and energy was devoted to working out the difficulties in communication between straight and lesbian women.

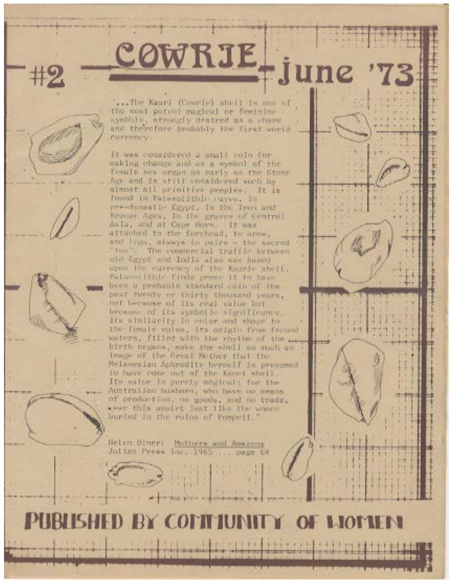
Our Manifesta was evolved after many weeks for the purpose of stating for ourselves and for acquainting new women with our basic consciousness and focus.

Painfully we learned the lesson that even talking about men is divisive and draining regardless of their presence (or lack of it) in our lives. As a consequence, however, we have discovered enormous value in ourselves and each other as women, and we love and cherish the special woman's place we have constructed together.

Alix

wear
a
button
$.50

the newsletter of Community of Women



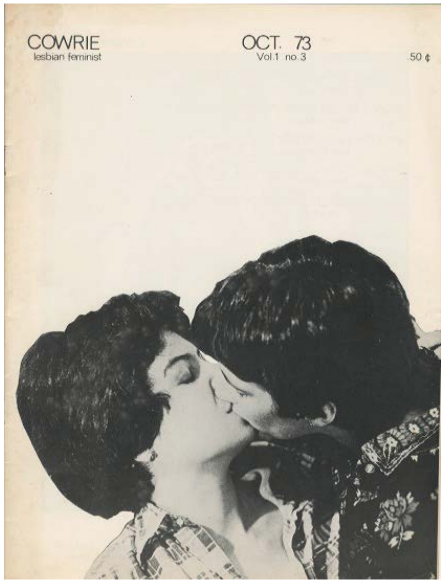
#2 COWRIE june '73

"...The Kauri (Cowrie) shell is one of the most potent magical or feminine symbols, strongly desired as a charm and therefore probably the first world currency.

It was considered a small coin for making change and as a symbol of the female sex organ as early as the Stone Age and is still considered such by almost all primitive peoples. It is found in Palaeolithic caves. In pre-dynastic Egypt. In the Iron and Bronze Ages, In the graves of Central Asia, and at Cape Horn. It was attached to the forehead, to arms, and legs, always in pairs - the sacred "two". The commercial traffic between old Egypt and India also was based upon the currency of the Kaurie shell. Palaeolithic finds prove it to have been a probable standard coin of the past twenty or thirty thousand years, not because of its real value but because of its symbolic significance. Its similarity in color and shape to the female vulva, its origin from fecund waters, filled with the rhythm of the birth organs, make the shell so much an image of the Great Mother that the Melanesian Aphrodite herself is presumed to have come out of the Kauri shell. Its value is purely magical: for the Australian bushmen, who have no means of production, no goods, and no trade, wear this amulet just like the women buried in the ruins of Pompeii."

Helen Diner: Mothers and Amazons
Julian Press Inc. 1965 ... page 68

PUBLISHED BY COMMUNITY OF WOMEN



COWRIE
lesbian feminist

OCT. 73
Vol.1 no.3

50 ¢

89. The Udder Side / COWRIE, Nos. 1-3

New York: Community of Women / COWRIE, 1973. Three volumes, no. 1 corner stapled, no. 2 unbound as issued, and no. 3, saddle stapled. Each 8 ½ x 11 in. 5 pp; 15 pp; 15 pp. Illustrated throughout.

The first three issues of Cowrie, first titled The Udder Side. Though the periodical originally began as the newsletter of a women's group on the Upper East Side of New York City called Community of Women, by the third issue it was a distinct publication no longer explicitly connected with COW.

Edited by Liza Cowan, with Alix Dobkin, Carol Hardin, and others, Cowrie espoused a playful yet radical lesbian perspective. The first issue includes the "manifesta" of the Community of Women, as well as other writings and illustrations. Issue no.3, the first to be published without COW backing, includes the first appearance of "What the Well-Dressed Dyke Will Wear," focusing on historical and contemporary lesbian fashion. The column would continue in Dyke: A Quarterly, the magazine she would found and edit a few years later. The third issue is also illustrated to the rear wrap with reproductions of rejection letters received by the editors from other publishers and magazines. The journal would continue for several more issues, before folding in 1974.

A graphic and radical periodical from lesbian artists in early 1970s New York.

$350

LesbianEthics
Volume 1 N
LesbianEthics
1 No. 2
LesbianEthics
Volume 1 No. 3

90. Lesbian Ethics, Vol. 1, Nos. 1-3

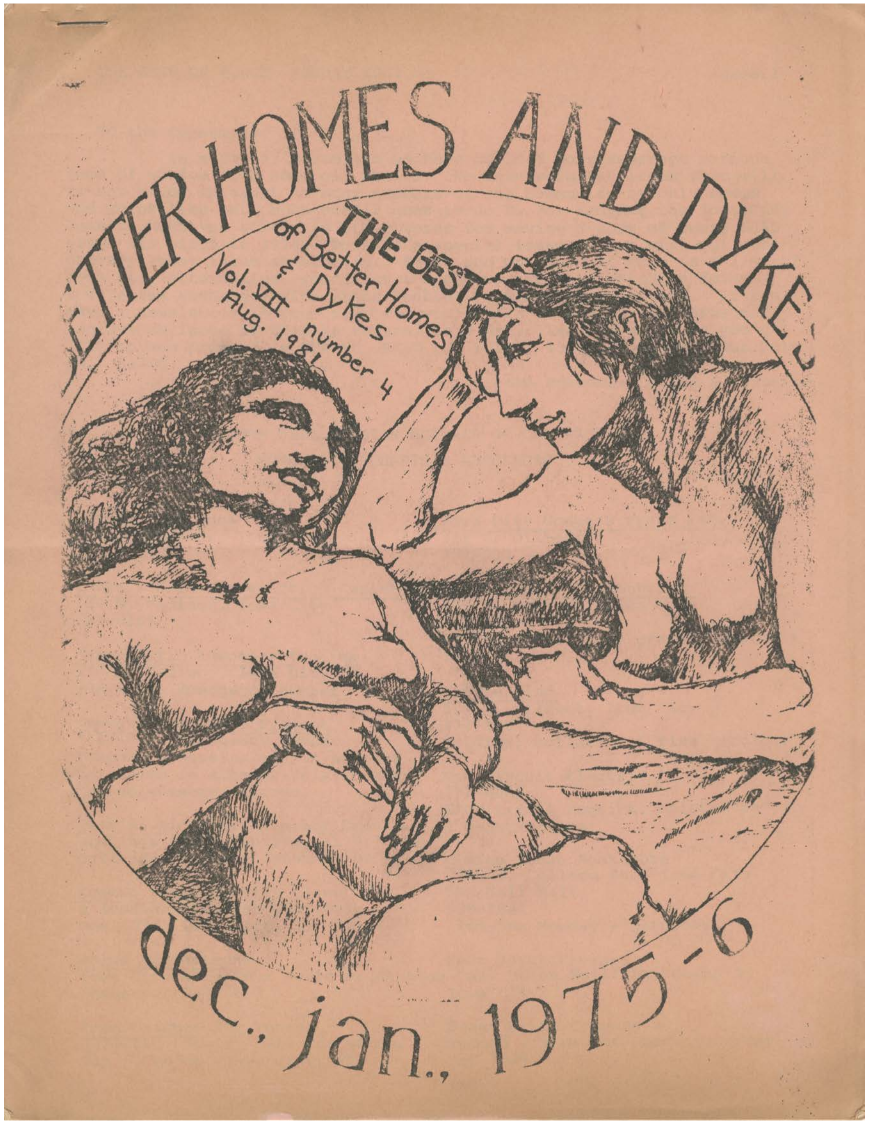
Venice, CA: Lesbian Ethics, 1984-1985. In wraps. 5 ½ x 8 ½ in. 96 pp; 112 pp; 112 pp. All very good to near fine.

The first three issues of this critical journal published and edited by Foxx [then Jeanette] Silveira.

“One of a small number of extraordinary journals of lesbian culture in the United States, Lesbian Ethics (hereafter, LE) has published highly readable philosophical essays, reviews, discussions, and other nonfiction since late 1984… LE advertises itself as ‘a journal of radical lesbian ethics and politics, with an emphasis on how lesbians behave with each other.’ … Although a number of academics and former academics have published articles in LE--including Jacqueline Anderson, Susan Cavin, Chris Cuomo, Marilyn Frye, Sarah Hoagland, Julia Penelope, Lori Saxe, Joyce Trebilcot, Jacqueline Zita, and yours truly--contributions come at least as frequently from lesbians outside the academy whose occupations and situations are very diverse… “ (from Hypatia, vol. 7, no. 4, Fall 1992 by Claudia Card)

From the first issue: “Lesbians are in our daily lives building the first true ethics, and I want Lesbian Ethics to contribute to and to name this pioneering work.”

$100


BETTER HOMES AND DYKES
THE BEST of Better Homes & Dykes
Vol. VII number 4
Aug. 1981
dec., jan., 1975-6

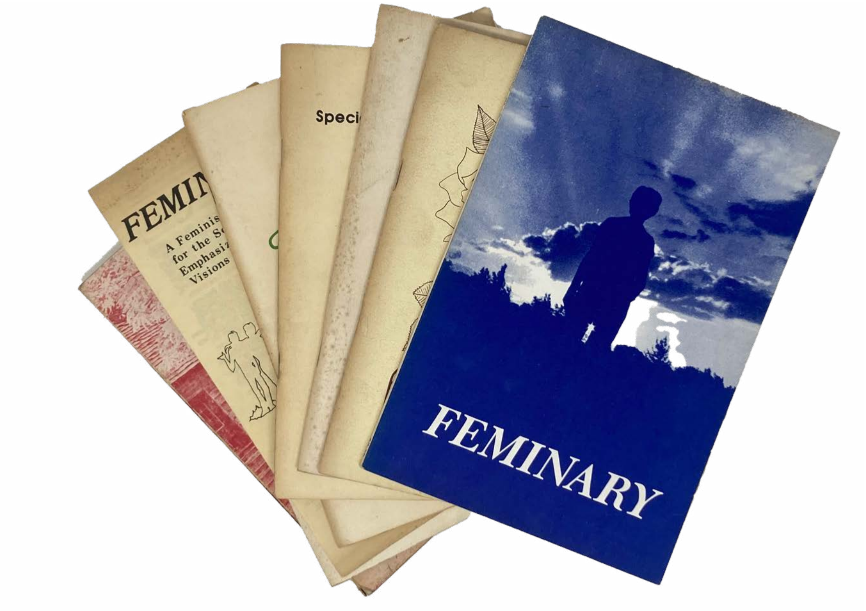
91. Better Homes and Dykes [sex positive feminism, S&M]

Iowa City: [The Lesbian Alliance], 1981. Corner stapled in mauve stock pictorial covers. 8 ½ x 11 in. 18 pp. Very good.

The "best of" issue of this exceptionally rare lesbian newsletter published in Iowa City. The publishers, The Lesbian Alliance, formed "to meet the political, cultural and social needs of lesbians"; the organization sponsored dances, concerts, coffeehouses, workshops, softball games, and picnics as well as counseling and support groups. Essays featured focus on the lives of lesbians in prison, discussions of sex positivity and defense of sado-masochism in the lesbian community, and more.

OCLC locates three examples of any issues as of October 2024.

SOLD


FEMI
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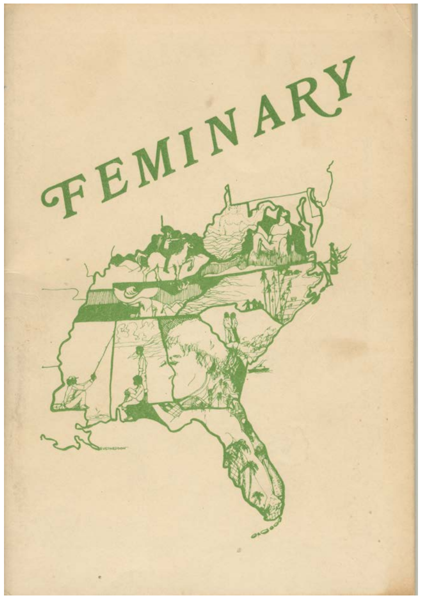
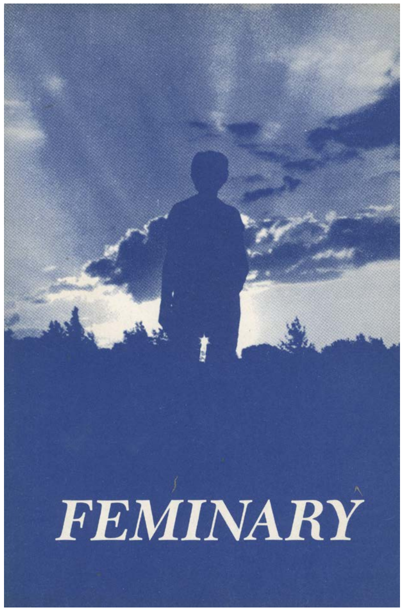
Speci
FEMINARY

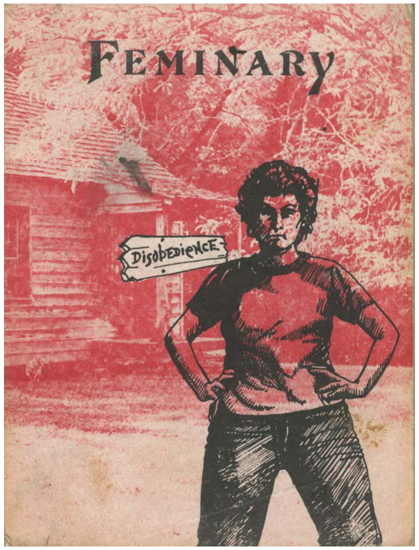


92. Feminary: A Feminist Journal for the South Emphasizing Lesbian Visions [7 consecutive issues, 1978-1981]

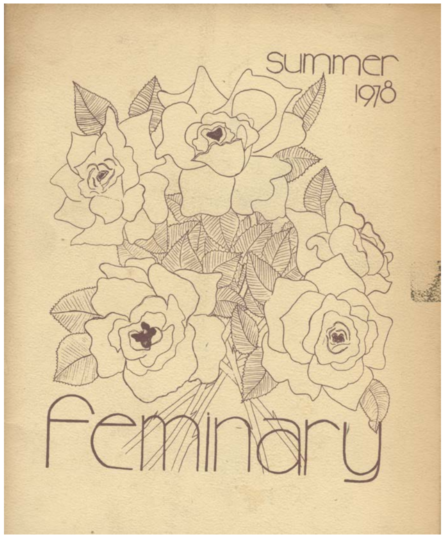
Durham: Feminary, 1978-1981. Seven volumes, Vol. 9, No.1 - Vol. 11, No. 3. Issues in Vols. 9 and 10 saddle-stapled in wraps, Vol. 11 perfect bound in wraps. Vol. 11, Nos. 1 and 2 released as single volume. 64 pp; 36 pp; 92 pp; 100 pp; 88 pp; 140 pp. Inside back cover contains a granola recipe in the hand of Maris Hearn. Issues are illustrated throughout. All very good to near fine.

Seven consecutive issues of Feminary: A Feminist Journal for the South produced between 1978 and 1981. Importantly, the earliest issue in this grouping announces the journal's transition from a local feminist periodical to a regional lesbian-feminist journal. Feminary was an early feminist journal, founded in 1969 as The Research Triangle Women's Liberation Newsletter by a collective of UNC students.

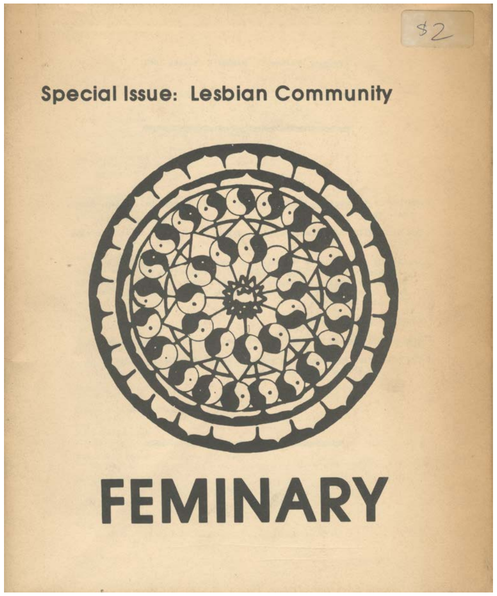



FEMINARY
DISOBEDIENCE

FEMINARY


summer 1978

feminary


$2

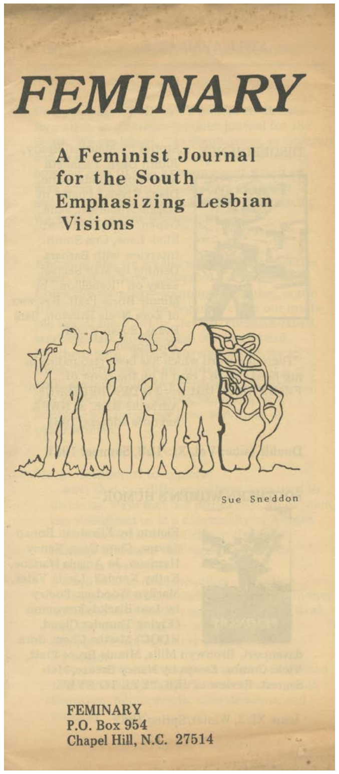
Special Issue: Lesbian Community

FEMINARY

The original newsletter, already having undergone several name changes, halted publishing in 1971. Restarted in 1973, this new iteration began to reflect a lesbian-feminist identity. In 1974, the periodical would start publishing as Feminary. In the Spring 1978 issue of Feminary (found here), a special issue dedicated to "Lesbian Community," the publishing collective announced an explicit shift in the project toward a lesbian-feminist focus. These early issues of the new Feminary capture a coalescence of identity and publishing philosophy focused on lesbians of the Southern United States. The collection also includes a subscription form and catalog publications from Feminary, produced as a tri-fold pamphlet during this period.

Critical documents of lesbian-feminism, and a rare glimpse at lesbian life in the South during the 1970s and '80s.

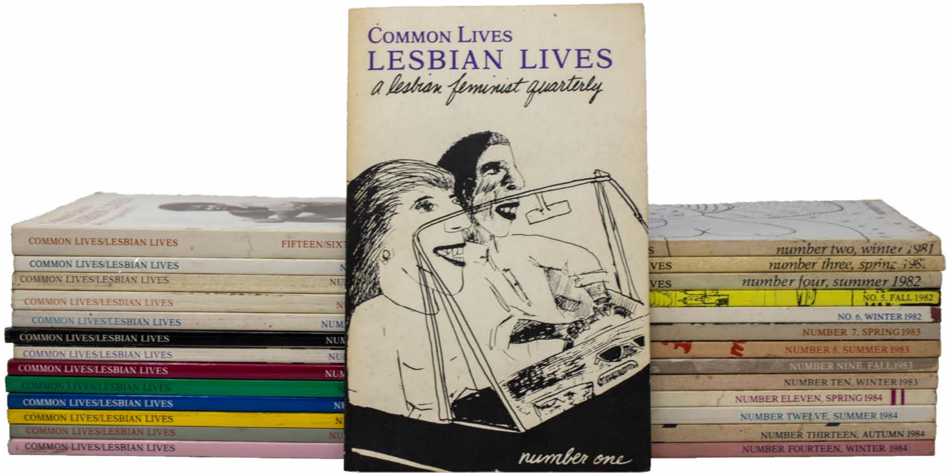
SOLD


FEMINARY

A Feminist Journal
for the South
Emphasizing Lesbian
Visions

Sue Sneddon

FEMINARY
P.O. Box 954
Chapel Hill, N.C. 27514



93. Common Lives/Lesbian Lives: A Lesbian Feminist Quarterly, Nos. 1-28 [with] Pre-Release Submission and Subscription Form

Iowa City: Common Lives / Lesbian Lives, 1981-1988. Twenty seven volumes, nos. 15/16 released as a single volume. Each 5 ½ x 8 ½ in. Various page counts. All very good to near fine. [with] CL / LL informational submission and subscription form. Single leaf, 8 ½ x 14 in., double-sided. Horizontal line from folding, and some spots of toning. Very good. [and] Letter from editors tipped into issue 20. 8 ½ x 11 in.

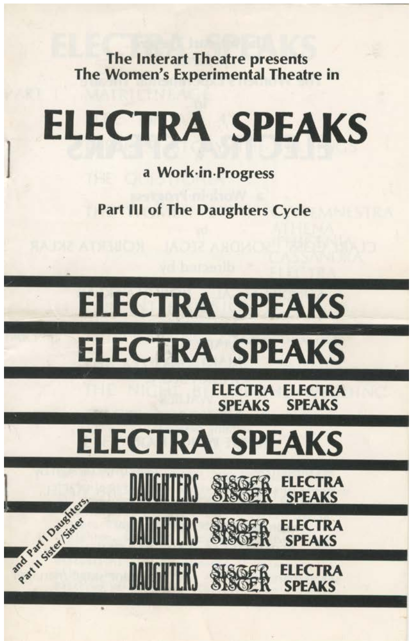
The first twenty-eight issues of this critical lesbian journal, notable for its inclusion of many first-time writers, and for its place outside of the prominent coastal publishing scenes. This grouping also includes a subscription/submission form sent out to lesbian literary figures before the release of the first issue.

Common Lives / Lesbian Lives was published by a collective of lesbian writers in Iowa City: Nancy Clark, Cindy Cleary, Pascale Faux, Lisa Griggs, Linda Knox, Tracy Moore, and Beth Nugent. The publishing collective wanted the magazine to be "inclusive, non-academic, diverse and accessible." The journal had a stated commitment to reflect the diversity of lesbians by actively soliciting and printing in each issue the work and ideas of lesbians of color; Jewish lesbians; fat lesbians; young and old lesbians; disabled lesbians; poor and working-class lesbians; and lesbians of varying cultural backgrounds. Prominent contributors included Elana Dykewomon, Tee Corinne, Sapphire, Hawk Madrone, Julia Penelope, Candis Graham, Martha Miller, and Ruth Mountaingrove; many other writers were relatively unknown, and were first published in CL/LL.

The journal was not without controversy and repression. Issue 20 was published in 1982 but severely delayed after the University of Iowa printing department refused to print this issue because of a photo essay focused on lesbian lovemaking.The editors were forced to find another printer in Iowa City, and sued the university and won. The example of issue no. 20 in this collection includes a letter from the editors tipped in, outlining the struggle to get the issue published, their defense of art as protected free speech, and a rejection of the University of Iowa's decision. Common Lives/Lesbian Lives would publish for eight more years, with the final issue (no. 56) released in 1996.

A significant continuous run of this important journal, documenting lesbian writing and artwork throughout the 1980s.

SOLD



The Interart Theatre presents
The Women's Experimental Theatre in

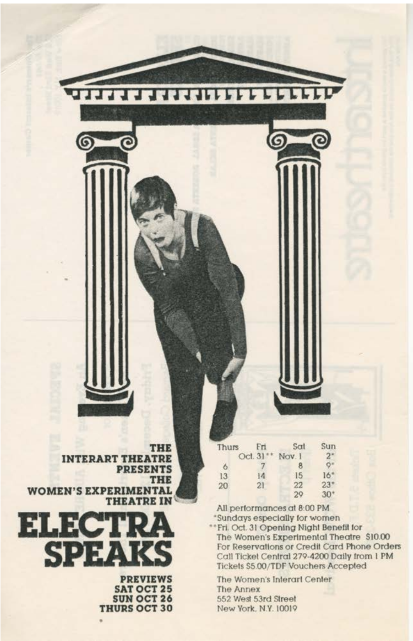
ELECTRA SPEAKS

a Work-in-Progress

Part III of The Daughters Cycle

ELECTRA SPEAKS
ELECTRA SPEAKS
ELECTRA SPEAKS ELECTRA SPEAKS
ELECTRA SPEAKS
DAUGHTERS SISTER SISTER ELECTRA SPEAKS
DAUGHTERS SISTER SISTER ELECTRA SPEAKS
DAUGHTERS SISTER SISTER ELECTRA SPEAKS

and Part I Daughters,
Part II Sister/Sister



THE
INTERART THEATRE
PRESENTS
THE
WOMEN'S EXPERIMENTAL
THEATRE IN

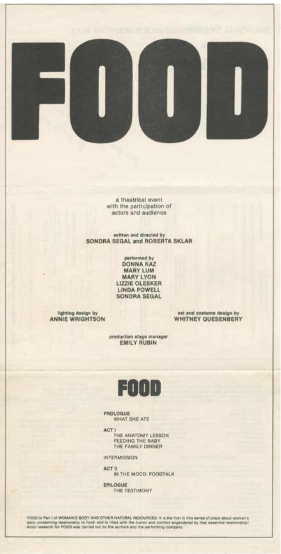
ELECTRA
SPEAKS

PREVIEWS
SAT OCT 25
SUN OCT 26
THURS OCT 30

Thurs	Fri	Sat	Sun
	Oct. 31**	Nov. 1	2*
6	7	8	9*
13	14	15	16*
20	21	22	23*
		29	30*

All performances at 8:00 PM
*Sundays especially for women
**Fri. Oct. 31 Opening Night Benefit for
The Women's Experimental Theatre $10.00
For Reservations or Credit Card Phone Orders
Call Ticket Central 279-4200 Daily from 1 PM
Tickets $5.00/TDF Vouchers Accepted

The Women's Interart Center
The Annex
552 West 53rd Street
New York, N.Y. 10019



FOOD

a theatrical event
with the participation of
actors and audience

written and directed by
SONDRA SEGAL and ROBERTA SKLAR

performed by
DONNA KAZ
MARY LUM
MARY LYON
LIZZIE OLESKER
LINDA POWELL
SONDRA SEGAL

lighting design by
ANNIE WRIGHTSON

set and costume design by
WHITNEY QUESENBERY

production stage manager
EMILY RUBIN

FOOD

PROLOGUE
WHAT SHE ATE

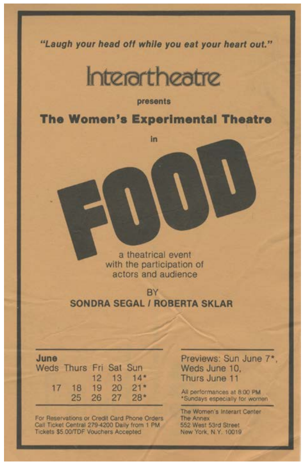
ACT I
THE ANATOMY LESSON
FEEDING THE BABY
THE FAMILY DINNER

INTERMISSION

ACT II
IN THE MOOD: FOODTALK

EPILOGUE
THE TESTIMONY

FOOD is Part I of WOMAN'S BODY AND OTHER NATURAL RESOURCES. It is the first in this series of plays about woman's daily unrelenting relationship to food- and is filled with the humor and conflict engendered by that essential relationship! Actor research for FOOD was carried out by the authors and the performing company.



"Laugh your head off while you eat your heart out."

Interartheatre

presents

The Women's Experimental Theatre

in

FOOD

a theatrical event
with the participation of
actors and audience

BY
SONDRA SEGAL / ROBERTA SKLAR

June

Weds	Thurs	Fri	Sat	Sun
		12	13	14*
17	18	19	20	21*
	25	26	27	28*

Previews: Sun June 7*,
Weds June 10,
Thurs June 11

All performances at 8:00 PM
*Sundays especially for women

For Reservations or Credit Card Phone Orders
Call Ticket Central 279-4200 Daily from 1 PM
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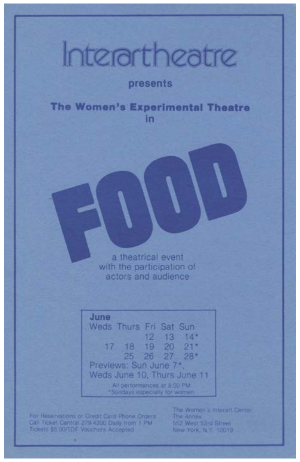

Interartheatre

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The Women's Experimental Theatre
in

FOOD

a theatrical event
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June

Weds	Thurs	Fri	Sat	Sun
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Call Ticket Central 279-4200 Daily from 1 PM
Tickets $5.00/TDF Vouchers Accepted

The Women's Interart Center
The Annex
552 West 53rd Street
New York, N.Y. 10019

94. Women's Experimental Theatre Collection

New York: The Women's Interart Center, 1980-1981. Offset. Five items. Each 8 1/2 x 5 1/2 — 16 1/2 x 8 1/2 in. All very good to near fine.

Five discrete items from two respective productions by Women's Experimental Theatre (WET), staged at Women's Interart Theatre, the Off-Broadway stage of Women's Interart Center, which Lucy R. Lippard described as "the first women's alternative space" in New York.

The collection includes a handbill and program for Electra Speaks, a feminist retelling of the Greek myth and the third work in WET's Daughters Cycle; and two handbills and a poster for FOOD, the first work in the Woman's Body and Other Natural Resources series.

Women's Experimental Theatre was founded in New York City in 1976 by Clare Coss, Sondra Segal, and Roberta Sklar. In the Electra Speaks program included in this collection, they describe themselves as "committed to the creation and performance of theatre that reflects the experience of women, the development of a feminist theatre aesthetic, the establishment of women's theatre as a form of expression within the arts, the nurturance of women artists, and the expansion of the audience for women's theatre." The three founders of WET, and co-directors of the works represented in the collection, had significant backgrounds in theater before launching WET; particularly Roberta Sklar, who began her career in the early-1960s directing plays at Caffe Cino, the legendary Off-Off-Broadway theatre central to the development of American queer and experimental theatre. WET, and the items included in this collection, are evidence of the ways in which second wave feminism reoriented many women's political and aesthetic commitments.

$250

25¢

the women's street theater

THIS IS A CRANKY...

95. The Women's Street Theater: This Is a Cranky...or Rather, It CAN Be a Cranky

San Francisco: People's Press, [1970]. Tabloid format printed in color on newsprint, folds out to eight 22" x 16" pages. Closed tear at horizontal fold line; otherwise, very good.

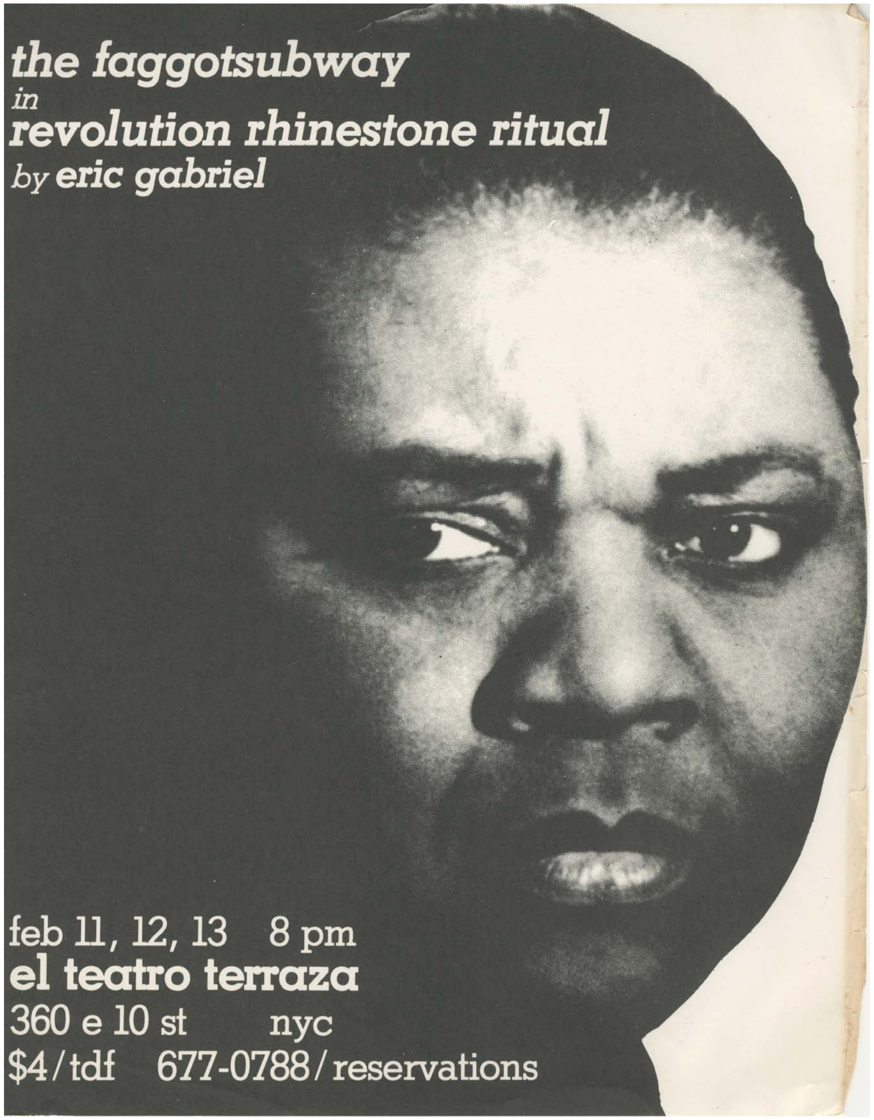
An extraordinary performance publication designed to be disassembled and transformed into a moving image work.

The cranky is "a paper movie or cartoon sequence inside a simple wooden frame. The moving paper roll unwinds (is cranked) onto a take-up real, enabling you to tell a story with a minimum number of words and maximum number of strong images." This work tells the story of women's oppression from pre-history to the imprisonment of Angela Davis. An effective and engaging form of street theater, suggested participants include a narrator, a cranker, and two to six noisemakers as a chorus or orchestra. Illustrations and instructions are included for the cranking process, as well as 54 suggested sound cues.

The cranky was developed by the San Francisco Women's Street Theater; other women's street theater groups such as the It's All Right to be Woman Theatre adapted it for consciousness raising performances in the years following (Flannery, Feminist Literacies, 155).

Since the publication was produced to be disassembled, intact copies remain rare. A remarkable document of feminist performance history.

$250



the faggotsubway
in
revolution rhinestone ritual
by eric gabriel

feb 11, 12, 13 8 pm
el teatro terraza
360 e 10 st nyc
$4/tdf 677-0788/reservations

96. The faggotsubway in revolution rhinestone ritual

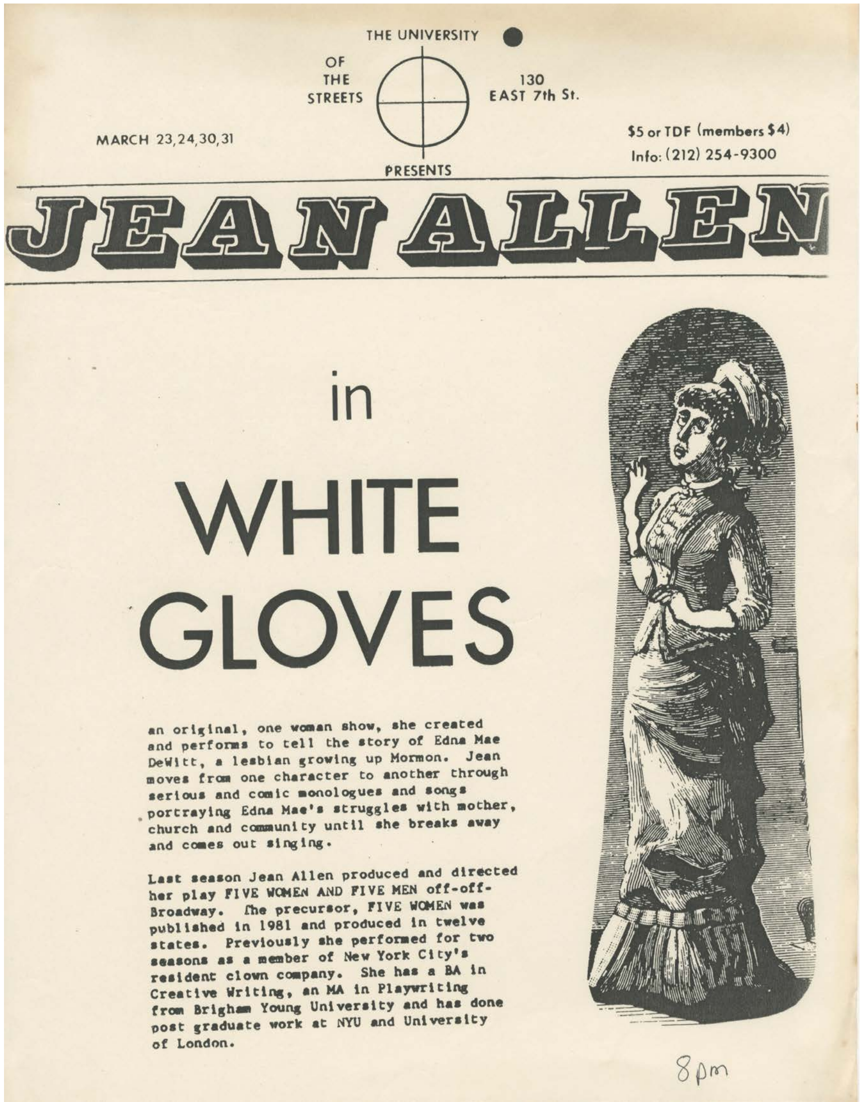
Eric Gabriel. New York: El Teatro Terraza, [1981]. Offset. 8 ½ x 11 in. Bumping and small tears to right edge; very good.

Flyer for a play by the hairdresser, photographer, and performer Eric Gabriel, held adjacent to the CHARAS Community Center.

The performance was described by artist and educator Tony Whitfield in issue no.5 of the performing arts journal, Live: “In Faggotsubway, written by Eric Gabriel, the subject again is power, the power that lovers give to one another and how it shifts in balance at different times. Comprised of two poetic monologues, the work is extremely self-conscious in its use of a quasisexual rhythmic structure and finally breaks under the weight of romantic metaphor.”

Record of a largely unrecorded queer performance in the early ‘80s East Village.

$100



THE UNIVERSITY

OF
THE
STREETS

130
EAST 7th St.

MARCH 23,24,30,31

$5 or TDF (members $4)
Info: (212) 254-9300

PRESENTS

JEAN ALLEN

in

WHITE GLOVES

an original, one woman show, she created and performs to tell the story of Edna Mae DeWitt, a lesbian growing up Mormon. Jean moves from one character to another through serious and comic monologues and songs portraying Edna Mae's struggles with mother, church and community until she breaks away and comes out singing.

Last season Jean Allen produced and directed her play FIVE WOMEN AND FIVE MEN off-off-Broadway. The precursor, FIVE WOMEN was published in 1981 and produced in twelve states. Previously she performed for two seasons as a member of New York City's resident clown company. She has a BA in Creative Writing, an MA in Playwriting from Brigham Young University and has done post graduate work at NYU and University of London.

8pm

97. Jean Allen in White Gloves

[New York]: The University of the Streets, ca. 1984. Offset. 8 1/2 x 11 in. Slight bumping to lower right corner; else near fine.

Flyer for a one woman performance at The University of the Streets, a community theater in the East Village that hosted many lesbian and feminist performances, including for the WOW Festival. A document of the robust lesbian and women's theater community in downtown New York in the 1980s.

$75

98. Four Flyers from Medusa's Revenge [experimental lesbian of color theater]

New York: Medusa's Revenge, 1979-1980. Offset. 8 1/2 x 11 in. All very good.

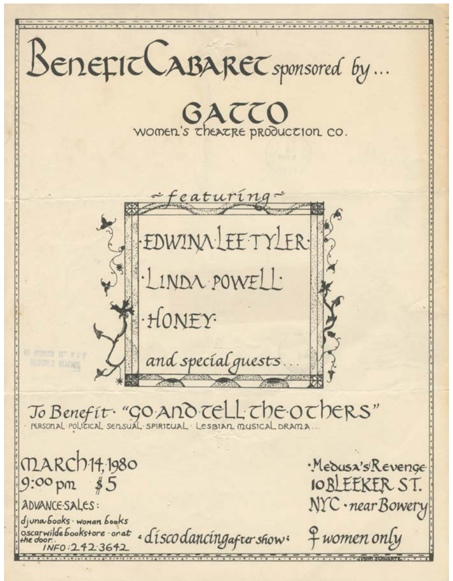
Four flyers from the experimental lesbian theater, Medusas's Revenge, founded by Cuban exiles Ana María Simo and Magaly Alabau in 1976.

Medusa's Revenge at 10 Bleecker Street hosted influential lesbian theater groups, including the Medusa's Revenge Theater Ensemble, Spiderwoman Theater, and Flamboyant Ladies Theatre Company, and was particularly welcoming to women of color and working-class women.The Encyclopedia of Lesbian and Gay Histories and Cultures later noted that Medusa's Revenge was "less doctrinaire and more formally experimental and sexually explicit" than most lesbian and feminist theater of the period.

Frequent performers at the venue included such prominent feminist theater figures as Gwendolen Hardwick, Alexis De Veaux, Muriel Miguel, Peggy Shaw, and Lois Weaver; the latter two had recently formed the lesbian theatrical company Split Britches and performed with the famed queer theater company Hot Peaches, which counted Shaw as a member for several years in the 1970s. Shaw and Weaver were key organizers of the WOW Festival and WOW Cafe Theatre, which utilized the lights and dimmers from Medusas's Revenge. The four flyers in this collection document performances and events at the theater in late 1979 and early 1980, immediately preceding its closure. One of the flyers advertises the "Last Dance Dance," as the theater was forced to close and the troupe to move out.

Scarce records of a short-lived experimental theater venue, centering sex-positive theater from women of color.

SOLD



Benefit Cabaret sponsored by…

GATTO

women's theatre production co.

~featuring~

·EDWINA·LEE·TYLER·

·LINDA·POWELL·

·HONEY·

and special guests…

To Benefit· "GO·AND·TELL·THE·OTHERS"

·PERSONAL·POLITICAL·SENSUAL·SPIRITUAL·LESBIAN·MUSICAL·DRAMA…

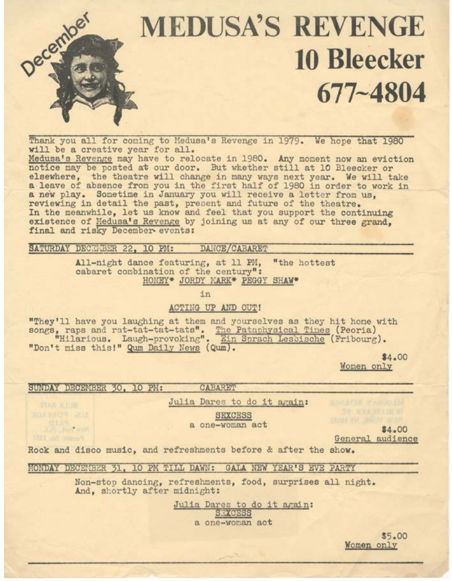
MARCH·14,1980
9:00 pm $5
ADVANCE·SALES:
djuna books · woman books
oscar wilde bookstore · or at the door.
INFO: 242·3642

·disco dancing after show·

·Medusa's Revenge
10 BLEEKER ST.
NYC · near Bowery

♀ women only

JUDITH SCHWARTZ



December

MEDUSA'S REVENGE
10 Bleecker
677~4804

Thank you all for coming to Medusa's Revenge in 1979. We hope that 1980 will be a creative year for all.
Medusa's Revenge may have to relocate in 1980. Any moment now an eviction notice may be posted at our door. But whether still at 10 Bleecker or elsewhere, the theatre will change in many ways next year. We will take a leave of absence from you in the first half of 1980 in order to work in a new play. Sometime in January you will receive a letter from us, reviewing in detail the past, present and future of the theatre.
In the meanwhile, let us know and feel that you support the continuing existence of Medusa's Revenge by joining us at any of our three grand, final and risky December events:

SATURDAY DECEMBER 22, 10 PM: DANCE/CABARET

All-night dance featuring, at 11 PM, "the hottest cabaret combination of the century":

HONEY* JORDY MARK* PEGGY SHAW*

in

ACTING UP AND OUT!

"They'll have you laughing at them and yourselves as they hit home with songs, raps and rat-tat-tat-tats". The Pataphysical Times (Peoria)
"Hilarious. Laugh-provoking". Ein Sprach Lesbische (Fribourg).
"Don't miss this!" Qum Daily News (Qum).

$4.00
Women only

SUNDAY DECEMBER 30, 10 PM: CABARET

Julia Dares to do it again:

SEXCESS
a one-woman act

$4.00
General audience

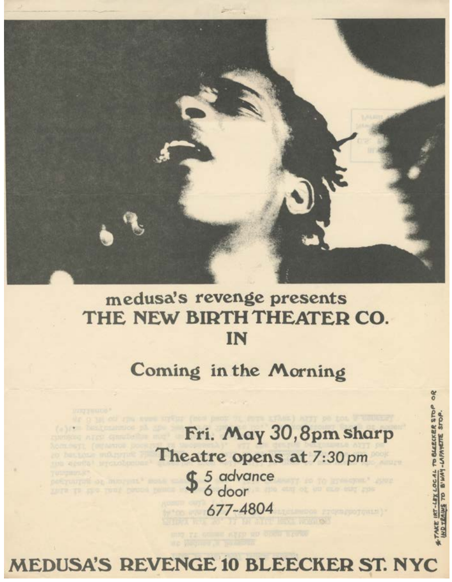
Rock and disco music, and refreshments before & after the show.

MONDAY DECEMBER 31, 10 PM TILL DAWN: GALA NEW YEAR'S EVE PARTY

Non-stop dancing, refreshments, food, surprises all night.
And, shortly after midnight:

Julia Dares to do it again:
SEXCESS
a one-woman act

$5.00
Women only



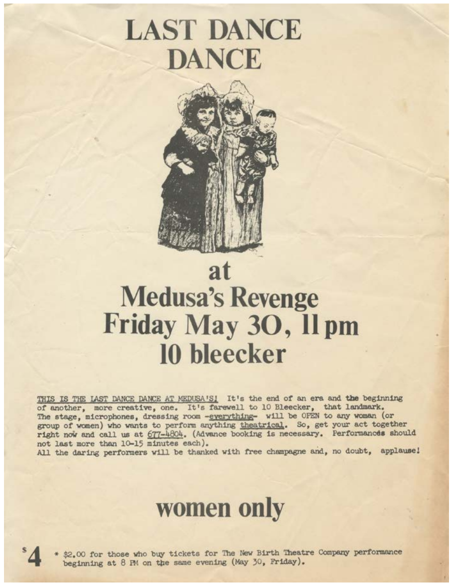
medusa's revenge presents
THE NEW BIRTH THEATER CO.
IN

Coming in the Morning

Fri. May 30, 8pm sharp
Theatre opens at 7:30 pm
$ 5 advance
6 door
677-4804

* TAKE IRT-LEX LOCAL TO BLEECKER STOP OR IND TRAINS TO B'WAY-LAFAYETTE STOP.

MEDUSA'S REVENGE 10 BLEECKER ST. NYC



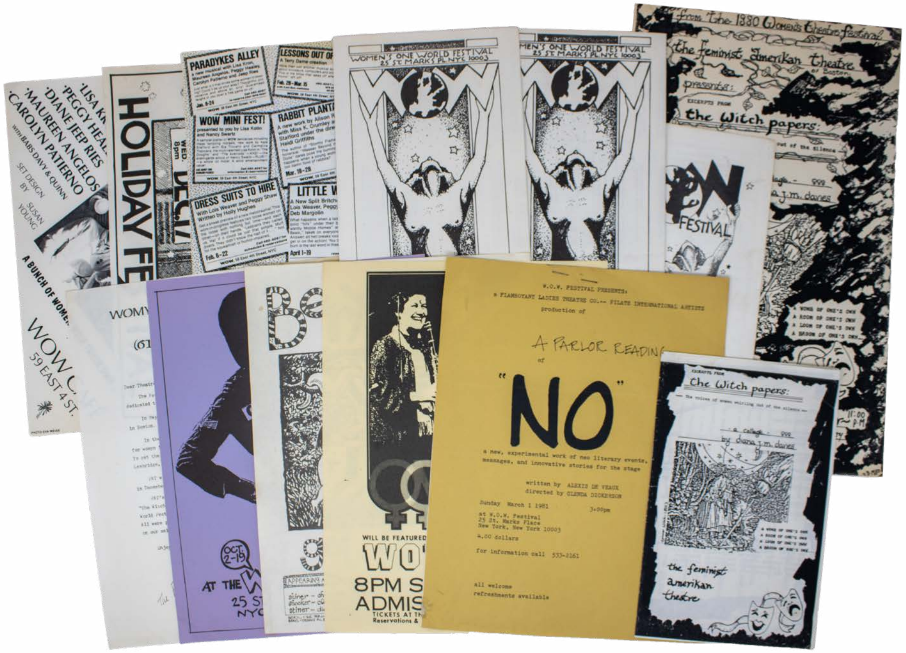
LAST DANCE
DANCE

at
Medusa's Revenge
Friday May 30, 11 pm
10 bleecker

THIS IS THE LAST DANCE DANCE AT MEDUSA'S! It's the end of an era and the beginning of another, more creative, one. It's farewell to 10 Bleecker, that landmark.
The stage, microphones, dressing room -everything- will be OPEN to any woman (or group of women) who wants to perform anything theatrical. So, get your act together right now and call us at 677-4804. (Advance booking is necessary. Performances should not last more than 10-15 minutes each).
All the daring performers will be thanked with free champagne and, no doubt, applause!

women only

$4 * $2.00 for those who buy tickets for The New Birth Theatre Company performance beginning at 8 PM on the same evening (May 30, Friday).

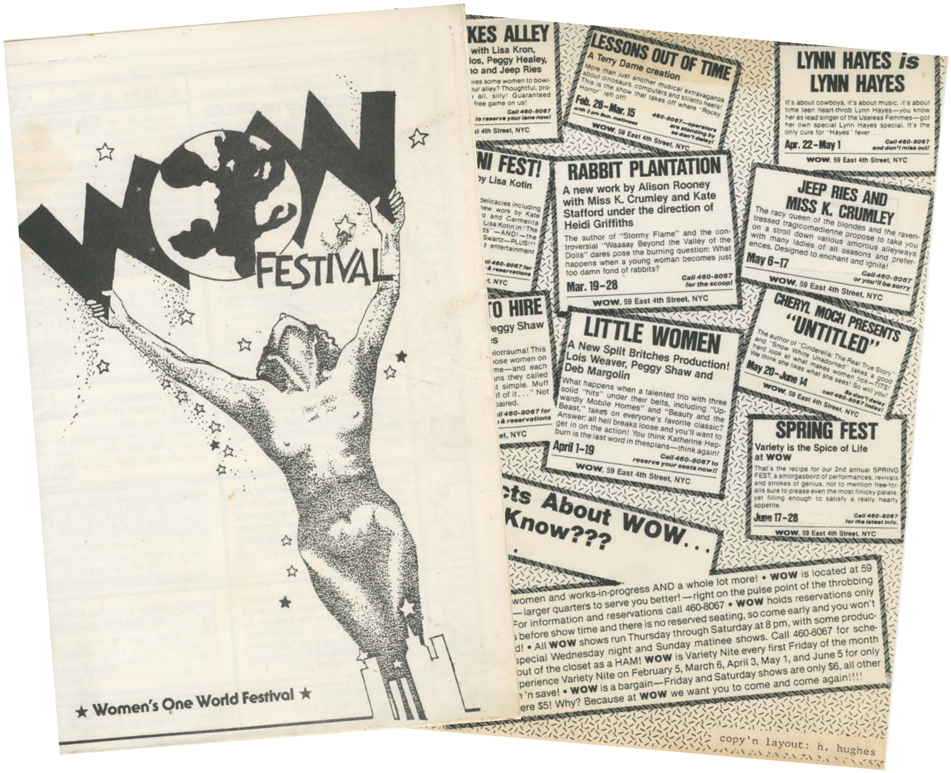


99. Women's One World Festival Collection [women's theater and performance]

New York: Women's One World Festival, 1980-1983. Offset. 14 flyers, programs, and posters. 8 1/2 x 5 1/2 in. to 8 1/2 x 14 in. All very good to near fine.

A collection from both years of the Women's One World Festival and the first year of the performance venue the festival established, the WOW Festival & Café, documenting the intersection of feminist and queer theater in New York.

The WOW Festival presented feminist theater, performance, and community workshops; following the 1981 festival, WOW began to organize events year round, until moving into their own dedicated space in 1983, the WOW Festival & Café, later renamed WOW Café Theater, is still operating today as a collectively run performance space for women and trans artists. Since its creation, numerous theatrical artists who would leave their mark on alternative theater and performance in New York debuted or performed early in their careers at WOW, including Holly Hughes and Carmelita Tropicana.


WOW
FESTIVAL
★ Women's One World Festival ★

KES ALLEY
with Lisa Kron,
los, Peggy Healey,
no and Jeep Ries
ives some women to bowl-
our alley? Thoughtful, pro-
all, silly! Guaranteed
free game on us!
Call 460-8067
to reserve your lane now!
st 4th Street, NYC

LESSONS OUT OF TIME
A Terry Dame creation
More than just another musical extravaganza about dinosaurs, computers and stiletto heels! This is the show that takes off where "Rocky Horror" left off!
Feb. 26–Mar. 15
with 3 pm Sun. matinees
460-8067—operators are standing by so don't delay!
WOW, 59 East 4th Street, NYC

LYNN HAYES *is* LYNN HAYES
It's about cowboys, it's about music, it's about time teen heart-throb Lynn Hayes—you know her as lead singer of the Useless Femmes—got her own special Lynn Hayes special. It's the only cure for "Hayes" fever...
Apr. 22–May 1
Call 460-8067 and don't miss out!
WOW, 59 East 4th Street, NYC

NI FEST!
by Lisa Kotin
delicacies including
new work by Kate
o and Carmelita
Lisa Kotin in "The
ds"—AND!—the
Swartz—PLUS!!!
d entertainment
ll 460-8067 for
& reservations
t, NYC

RABBIT PLANTATION
A new work by Alison Rooney with Miss K. Crumley and Kate Stafford under the direction of Heidi Griffiths
The author of "Stormy Flame" and the controversial "Waaaay Beyond the Valley of the Dolls" dares pose the burning question: What happens when a young woman becomes just too damn fond of rabbits?
Mar. 19–28
Call 460-8067 for the scoop!
WOW, 59 East 4th Street, NYC

JEEP RIES AND MISS K. CRUMLEY
The racy queen of the blondes and the raven-tressed tragicomedienne propose to take you on a stroll down various amorous alleyways with many ladies of all seasons and preferences. Designed to enchant and ignite!
May 6–17
Call 460-8067 or you'll be sorry
WOW, 59 East 4th Street, NYC

TO HIRE
eggy Shaw
es
elotrauma! This
ose women on
me—and each
ns they called
t simple. Muff
lf of it..." Not
paired.
ll 460-8067 for
& reservations
et, NYC

LITTLE WOMEN
A New Split Britches Production! Lois Weaver, Peggy Shaw and Deb Margolin
What happens when a talented trio with three solid "hits" under their belts, including "Upwardly Mobile Homes" and "Beauty and the Beast," takes on everyone's favorite classic? Answer: all hell breaks loose and you'll want to get in on the action! You think Katherine Hepburn is the last word in thespians—think again!
April 1–19
Call 460-8067 to reserve your seats now!!
WOW, 59 East 4th Street, NYC

CHERYL MOCH PRESENTS "UNTITLED"
The author of "Cinderella: The Real True Story" and "Snow White Unadorned" takes a good hard look at what makes women tick—TITS! We think she likes what she sees! So will you!
May 20–June 14
So don't delay call 460-8067 today!
WOW, 59 East 4th Street, NYC

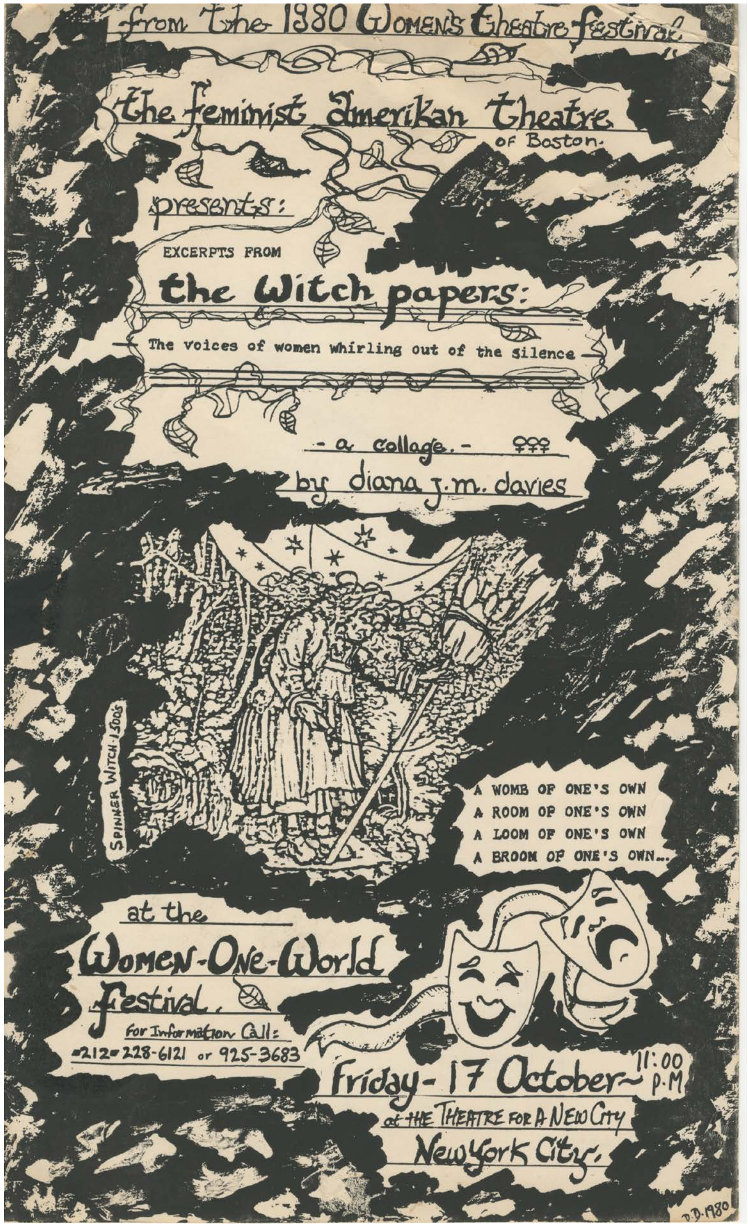
SPRING FEST
Variety is the Spice of Life at WOW
That's the recipe for our 2nd annual SPRING FEST, a smorgasbord of performances, revivals and strokes of genius, not to mention free-for-alls sure to please even the most finicky palate, yet filling enough to satisfy a really hearty appetite.
June 17–28
Call 460-8067 for the latest info.
WOW, 59 East 4th Street, NYC

**cts About WOW...
Know???**

women and works-in-progress AND a whole lot more! • WOW is located at 59
—larger quarters to serve you better!—right on the pulse point of the throbbing
For information and reservations call 460-8067 • WOW holds reservations only
before show time and there is no reserved seating, so come early and you won't
d! • All WOW shows run Thursday through Saturday at 8 pm, with some produc-
special Wednesday night and Sunday matinee shows. Call 460-8067 for sche-
out of the closet as a HAM! WOW is Variety Nite every first Friday of the month
perience Variety Nite on February 5, March 6, April 3, May 1, and June 5 for only
'n save! • WOW is a bargain—Friday and Saturday shows are only $6, all other
ere $5! Why? Because at WOW we want you to come and come again!!!!

copy'n layout: h. hughes

The flyers, programs, mailers, and performance calendars collected here attest to the thriving lesbian and women's performance scene of the early-1980s. Represented in this collection are a poster and program for early gay liberation photographer Diana Davies 1980 play The Witch Paper, staged at the 1980 WOW Festival by the Cambridge-based Feminist Amerikan Theatre; flyers for performances by the feminist theatre company Beryl & the Perils; Robin Tyler, the first comedian to come out as gay; the lesbian-feminist folk duo Ova; the experimental play "No" by Alexis de Veaux, directed by Glenda Dickerson; and the lesbian musical Paradykes Alley.

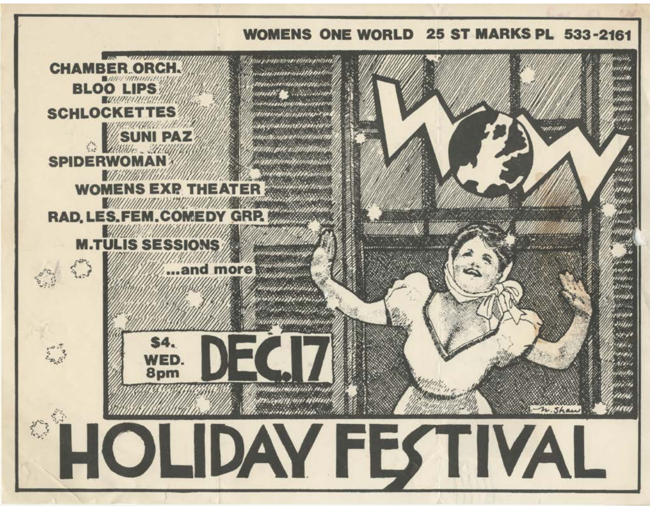

from the 1980 Women's theatre festival
the feminist amerikan theatre
of Boston.
presents:
EXCERPTS FROM
the Witch papers:
The voices of women whirling out of the silence
- a collage. - ♀♀♀
by diana j.m. davies
SPINNER WITCH · 1500's
A WOMB OF ONE'S OWN
A ROOM OF ONE'S OWN
A LOOM OF ONE'S OWN
A BROOM OF ONE'S OWN...
at the
Women-One-World
Festival.
For Information Call:
-212-228-6121 or 925-3683
Friday - 17 October ~ 11:00 P.M
at THE THEATRE FOR A NEW CITY
New York City.
D.D. 1980

In addition to these promotional materials for individual events, the Collection includes programs for the respective 1980 and 1981 WOW festivals, with an additional 1981 program with extensive holograph in the hand of Judith DeMaris Hearn, and two WOW Festival & Café event calendars from its first years as its own dedicated space. The role the festival played in connecting queer and feminist theater communities from different cities is recorded in a letter printed by the Cambridge-based Feminist Amerikan Theatre introducing themselves to the New York audience at WOW.

The WOW Festival is part of an important lineage of queer theater and performance art. The festival was founded by Pamela Camhe, Jordy Mark, Peggy Shaw, and Lois Weaver; the latter two had recently formed the lesbian theatrical company Split Britches and performed with the famed queer theater company Hot Peaches, which counted Shaw as a member for several years in the 1970s. WOW also included performances by the notable drag theater group, Bloolips, a London-based troupe inspired by the Peaches. Overall, the programming was an inclusive mix of queer, gender deviant, and feminist works.

A substantial document of lesbian and independent women's performance in New York in the early-1980s.

SOLD

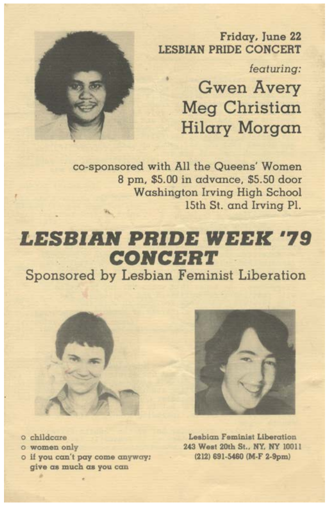

WOMENS ONE WORLD 25 ST MARKS PL 533-2161
CHAMBER ORCH.
BLOO LIPS
SCHLOCKETTES
SUNI PAZ
SPIDERWOMAN
WOMENS EXP THEATER
RAD. LES. FEM. COMEDY GRP.
M.TULIS SESSIONS
...and more
WOW
$4.
WED.
8pm
DEC.17
M. Shaw
HOLIDAY FESTIVAL

100. New York Women's Music Collection

New York: various publishers, 1970s-1980s. 27 flyers and pamphlets. Offset and mimeograph. 5 1/2 x 8 1/2 — 8 1/2 x 11 in. Some wear and toning with chips to a few items; overall very good.

A significant gathering of 27 items from the New York women's music community of the 1970s and '80s.

Comprised of flyers and pamphlets from the late-1970s and early-1980s, the collection includes promotional materials for concerts by Meg Christian, Mart Watkins, Gwen Avery, Therese Edell, Margie Adam, Cris Williamson, Alix Dobkin, Julie Homi, Susan Savell, Sun Paz, Bernice Johnson Reagon, Casselberry DuPrée, Sweet Honey in the Rock, Willie Tyson, and many more.



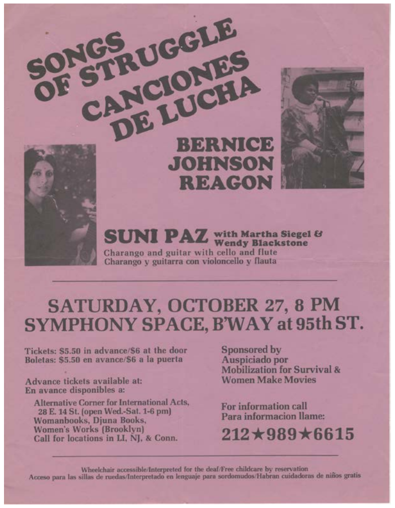
Friday, June 22
LESBIAN PRIDE CONCERT
featuring:
Gwen Avery
Meg Christian
Hilary Morgan

co-sponsored with All the Queens' Women
8 pm, $5.00 in advance, $5.50 door
Washington Irving High School
15th St. and Irving Pl.

LESBIAN PRIDE WEEK '79 CONCERT
Sponsored by Lesbian Feminist Liberation

- ○ childcare
- ○ women only
- ○ if you can't pay come anyway: give as much as you can

Lesbian Feminist Liberation
243 West 20th St., NY, NY 10011
(212) 691-5460 (M-F 2-9pm)



SONGS OF STRUGGLE CANCIONES DE LUCHA

BERNICE JOHNSON REAGON

SUNI PAZ with Martha Siegel & Wendy Blackstone
Charango and guitar with cello and flute
Charango y guitarra con violoncello y flauta

SATURDAY, OCTOBER 27, 8 PM
SYMPHONY SPACE, B'WAY at 95th ST.

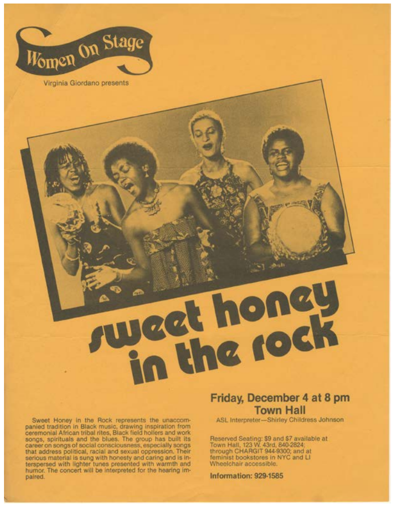
Tickets: $5.50 in advance/$6 at the door
Boletas: $5.50 en avance/$6 a la puerta

Advance tickets available at:
En avance disponibles a:
Alternative Corner for International Acts, 28 E. 14 St. (open Wed.-Sat. 1-6 pm)
Womanbooks, Djuna Books,
Women's Works (Brooklyn)
Call for locations in LI, NJ, & Conn.

Sponsored by
Auspiciado por
Mobilization for Survival &
Women Make Movies

For information call
Para informacion llame:
212★989★6615

Wheelchair accessible/Interpreted for the deaf/Free childcare by reservation
Acceso para las sillas de ruedas/Interpretado en lenguaje para sordomudos/Habran cuidadoras de niños gratis



Women On Stage
Virginia Giordano presents

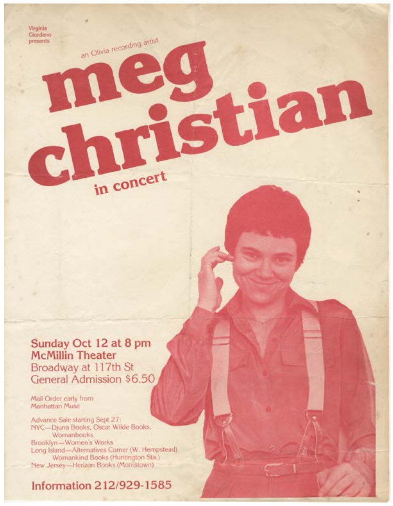
sweet honey in the rock

Sweet Honey in the Rock represents the unaccompanied tradition in Black music, drawing inspiration from ceremonial African tribal rites, Black field hollers and work songs, spirituals and the blues. The group has built its career on songs of social consciousness, especially songs that address political, racial and sexual oppression. Their serious material is sung with honesty and caring and is interspersed with lighter tunes presented with warmth and humor. The concert will be interpreted for the hearing impaired.

Friday, December 4 at 8 pm
Town Hall
ASL Interpreter—Shirley Childress Johnson

Reserved Seating: $9 and $7 available at Town Hall, 123 W. 43rd, 840-2824; through CHARGIT 944-9300; and at feminist bookstores in NYC and LI
Wheelchair accessible.

Information: 929-1585



Virginia
Giordano
presents

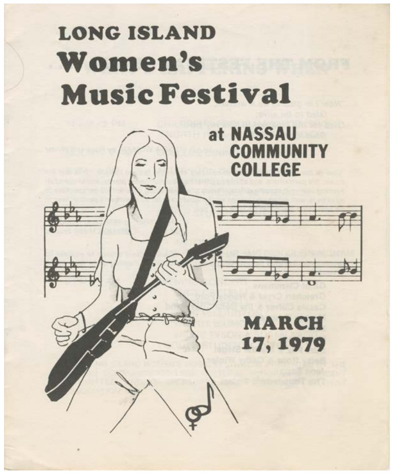
an Olivia recording artist
meg christian
in concert

Sunday Oct 12 at 8 pm
McMillin Theater
Broadway at 117th St
General Admission $6.50

Mail Order early from
Manhattan Muse

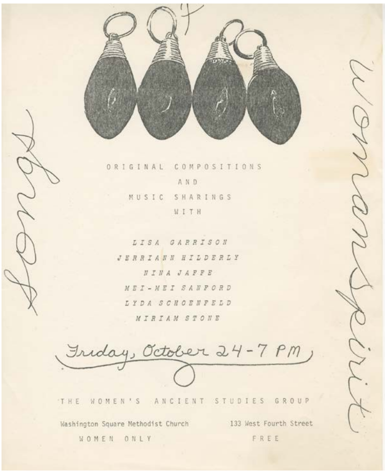
Advance Sale starting Sept 27:
NYC—Djuna Books, Oscar Wilde Books, Womanbooks
Brooklyn—Women's Works
Long Island—Alternatives Corner (W. Hempstead)
Womankind Books (Huntington Sta.)
New Jersey—Herizon Books (Morristown)

Information 212/929-1585



LONG ISLAND
Women's Music Festival
at NASSAU COMMUNITY COLLEGE

MARCH 17, 1979



songs

ORIGINAL COMPOSITIONS
AND
MUSIC SHARINGS
WITH

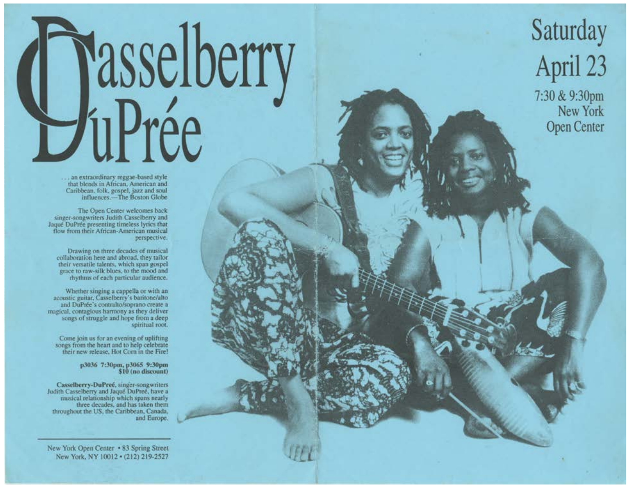
LISA GARRISON
JERRIANN HILDERLY
NINA JAFFE
MEI-MEI SANFORD
LYDA SCHOENFELD
MIRIAM STONE

Friday, October 24 - 7 PM

womanspirit

THE WOMEN'S ANCIENT STUDIES GROUP

Washington Square Methodist Church
133 West Fourth Street
WOMEN ONLY
FREE



Casselberry DuPrée

Saturday
April 23
7:30 & 9:30pm
New York
Open Center

. . . an extraordinary reggae-based style that blends in African, American and Caribbean, folk, gospel, jazz and soul influences.—The Boston Globe

The Open Center welcomes back singer-songwriters Judith Casselberry and Jaqué DuPrée presenting timeless lyrics that flow from their African-American musical perspective.

Drawing on three decades of musical collaboration here and abroad, they tailor their versatile talents, which span gospel grace to raw-silk blues, to the mood and rhythms of each particular audience.

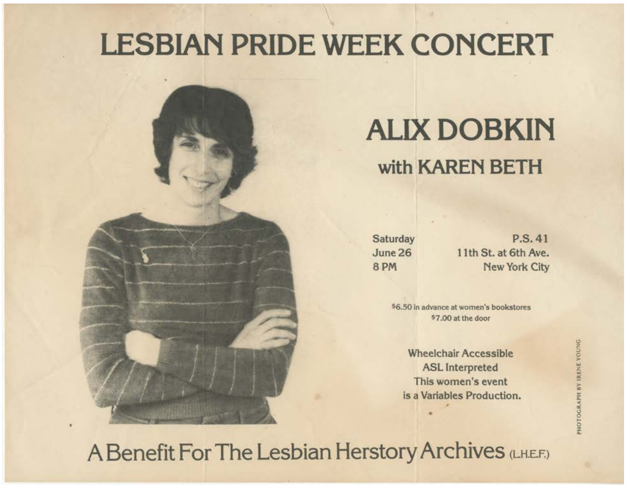
Whether singing a cappella or with an acoustic guitar, Casselberry's baritone/alto and DuPrée's contralto/soprano create a magical, contagious harmony as they deliver songs of struggle and hope from a deep spiritual root.

Come join us for an evening of uplifting songs from the heart and to help celebrate their new release, Hot Corn in the Fire!

p3036 7:30pm, p3065 9:30pm
$10 (no discount)

Casselberry-DuPreé, singer-songwriters Judith Casselberry and Jaqué DuPreé, have a musical relationship which spans nearly three decades, and has taken them throughout the US, the Caribbean, Canada, and Europe.

New York Open Center • 83 Spring Street
New York, NY 10012 • (212) 219-2527



LESBIAN PRIDE WEEK CONCERT

ALIX DOBKIN
with KAREN BETH

Saturday
June 26
8 PM

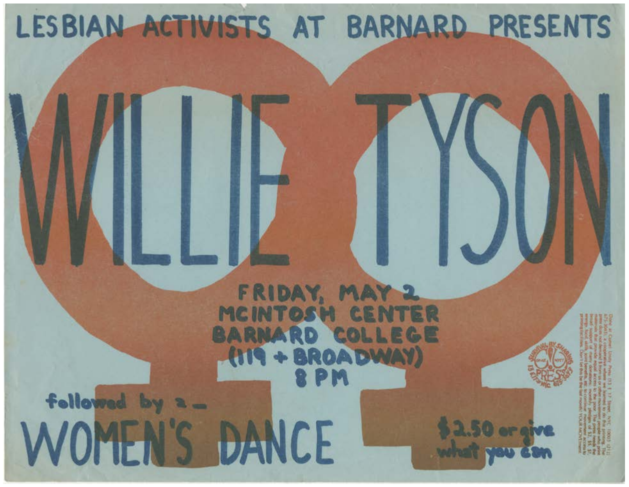
P.S. 41
11th St. at 6th Ave.
New York City

$6.50 in advance at women's bookstores
$7.00 at the door

Wheelchair Accessible
ASL Interpreted
This women's event
is a Variables Production.

PHOTOGRAPH BY IRENE YOUNG

A Benefit For The Lesbian Herstory Archives (L.H.E.F.)



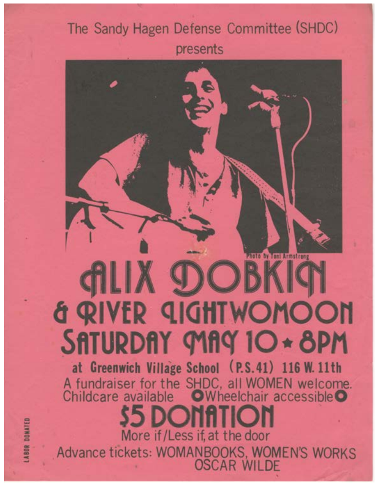
LESBIAN ACTIVISTS AT BARNARD PRESENTS

WILLIE TYSON

FRIDAY, MAY 2
MCINTOSH CENTER
BARNARD COLLEGE
(119 + BROADWAY)
8 PM

followed by a –
WOMEN'S DANCE

$2.50 or give
what you can

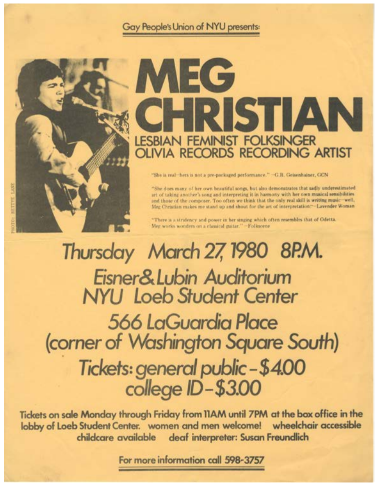


The Sandy Hagen Defense Committee (SHDC)
presents

Photo by Toni Armstrong

ALIX DOBKIN
& RIVER LIGHTWOMOON
SATURDAY MAY 10 ★ 8PM
at Greenwich Village School (P.S. 41) 116 W. 11th
A fundraiser for the SHDC, all WOMEN welcome.
Childcare available ○ Wheelchair accessible ○
$5 DONATION
More if/Less if, at the door
Advance tickets: WOMANBOOKS, WOMEN'S WORKS
OSCAR WILDE

LABOR DONATED



Gay People's Union of NYU presents:

MEG
CHRISTIAN
LESBIAN FEMINIST FOLKSINGER
OLIVIA RECORDS RECORDING ARTIST

"She is real—hers is not a pre-packaged performance." —G.R. Geisenhainer, GCN

"She does many of her own beautiful songs, but also demonstrates that sadly underestimated art of taking another's song and interpreting it in harmony with her own musical sensibilities and those of the composer. Too often we think that the only real skill is writing music—well, Meg Christian makes me stand up and shout for the art of interpretation."—Lavender Woman

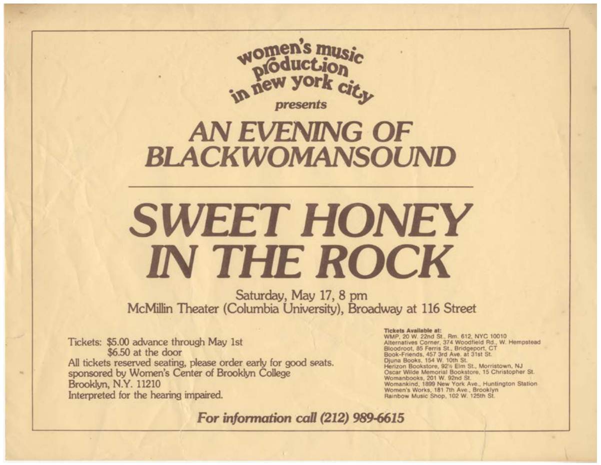
"There is a stridency and power in her singing which often resembles that of Odetta. Meg works wonders on a classical guitar." —Folkscene

PHOTO: BETTYE LANE

Thursday March 27, 1980 8P.M.
Eisner & Lubin Auditorium
NYU Loeb Student Center
566 LaGuardia Place
(corner of Washington Square South)
Tickets: general public – $4.00
college ID – $3.00

Tickets on sale Monday through Friday from 11AM until 7PM at the box office in the lobby of Loeb Student Center. women and men welcome! wheelchair accessible childcare available deaf interpreter: Susan Freundlich

For more information call 598-3757



women's music production in new york city
presents

AN EVENING OF
BLACKWOMANSOUND

SWEET HONEY
IN THE ROCK

Saturday, May 17, 8 pm
McMillin Theater (Columbia University), Broadway at 116 Street

Tickets: $5.00 advance through May 1st
$6.50 at the door
All tickets reserved seating, please order early for good seats.
sponsored by Women's Center of Brooklyn College
Brooklyn, N.Y. 11210
Interpreted for the hearing impaired.

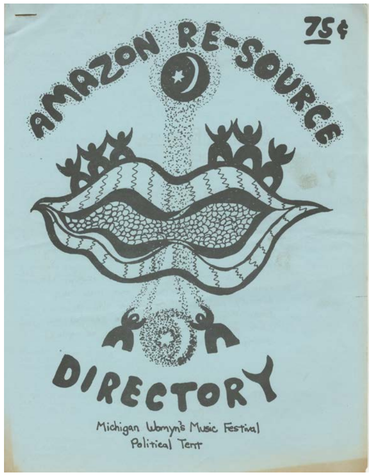
Tickets Available at:
WMP, 20 W. 22nd St., Rm. 612, NYC 10010
Alternatives Corner, 374 Woodfield Rd., W. Hempstead
Bloodroot, 85 Ferris St., Bridgeport, CT
Book-Friends, 457 3rd Ave. at 31st St.
Djuna Books, 154 W. 10th St.
Herizon Bookstore, 92½ Elm St., Morristown, NJ
Oscar Wilde Memorial Bookstore, 15 Christopher St.
Womanbooks, 201 W. 92nd St.
Womankind, 1899 New York Ave., Huntington Station
Women's Works, 181 7th Ave., Brooklyn
Rainbow Music Shop, 102 W. 125th St.

For information call (212) 989-6615

The collection underscores the grassroots orientation of women's music; many of the concerts promoted by these flyers were benefits for sundry women's organizations and political struggles, emphasizing the intimate connection between the feminist cultural and political movements of the 1970s and 1980s. The collection also maps the alternative cultural geography of New York in the period; many of the events are on campuses, at Greenwich Village cafes, and alternative art and performance spaces.

A substantial record of queer and feminist music performances in the 1970s.

$950

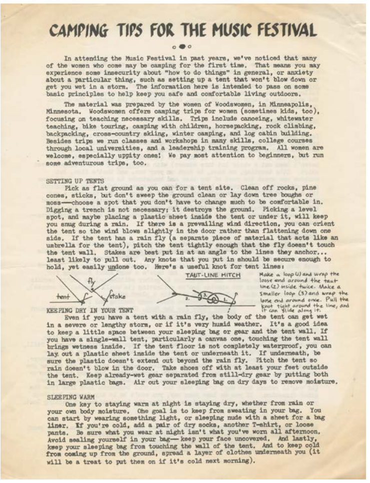


75¢

AMAZON RE-SOURCE

DIRECTORY

Michigan Womyn's Music Festival
Political Tent



CAMPING TIPS FOR THE MUSIC FESTIVAL

In attending the Music Festival in past years, we've noticed that many of the women who come may be camping for the first time. That means you may experience some insecurity about "how to do things" in general, or anxiety about a particular thing, such as setting up a tent that won't blow down or get you wet in a storm. The information here is intended to pass on some basic principles to help keep you safe and comfortable living outdoors.

The material was prepared by the women of Woodswomen, in Minneapolis, Minnesota. Woodswomen offers camping trips for women (sometimes kids, too), focusing on teaching necessary skills. Trips include canoeing, whitewater teaching, bike touring, camping with children, horsepacking, rock climbing, backpacking, cross-country skiing, winter camping, and log cabin building. Besides trips we run classes and workshops in many skills, college courses through local universities, and a leadership training program. All women are welcome, especially uppity ones! We pay most attention to beginners, but run some adventurous trips, too.

SETTING UP TENTS

Pick as flat ground as you can for a tent site. Clean off rocks, pine cones, sticks, but don't sweep the ground clean or lay down tree boughs or moss—choose a spot that you don't have to change much to be comfortable in. Digging a trench is not necessary; it destroys the ground. Picking a level spot, and maybe placing a plastic sheet inside the tent or under it, will keep you snug during a rain. If there is a prevailing wind direction, you can orient the tent so the wind blows slightly in the door rather than flattening down one side. If the tent has a rain fly (a separate piece of material that acts like an umbrella for the tent), pitch the tent tightly enough that the fly doesn't touch the tent wall. Stakes are best put in at an angle to the lines they anchor... least likely to pull out. Any knots that you put in should be secure enough to hold, yet easily undone too. Here's a useful knot for tent lines:

fly
tent
stake
TAUT-LINE HITCH
1.
2.
3.

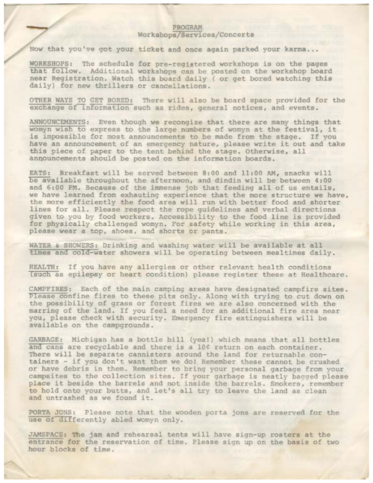
Make a loop (1) and wrap the loose end around the taut line (2) inside twice. Make a smaller loop (3) and wrap the loose end around once. Pull the knot tight around the line, and it can slide along it.

KEEPING DRY IN YOUR TENT

Even if you have a tent with a rain fly, the body of the tent can get wet in a severe or lengthy storm, or if it's very humid weather. It's a good idea to keep a little space between your sleeping bag or gear and the tent wall. If you have a single-wall tent, particularly a canvas one, touching the tent wall brings wetness inside. If the tent floor is not completely waterproof, you can lay out a plastic sheet inside the tent or underneath it. If underneath, be sure the plastic doesn't extend out beyond the rain fly. Pitch the tent so rain doesn't blow in the door. Take shoes off with at least your feet outside the tent. Keep already-wet gear separated from still-dry gear by putting both in large plastic bags. Air out your sleeping bag on dry days to remove moisture.

SLEEPING WARM

One key to staying warm at night is staying dry, whether from rain or your own body moisture. One goal is to keep from sweating in your bag. You can start by wearing something light, or sleeping nude with a sheet for a bag liner. If you're cold, add a pair of dry socks, another T-shirt, or loose pants. Be sure what you wear at night isn't what you've worn all afternoon. Avoid sealing yourself in your bag— keep your face uncovered. And lastly, keep your sleeping bag from touching the wall of the tent. And to keep cold from coming up from the ground, spread a layer of clothes underneath you (it will be a treat to put them on if it's cold next morning).



PROGRAM
Workshops/Services/Concerts

Now that you've got your ticket and once again parked your karma...

WORKSHOPS: The schedule for pre-registered workshops is on the pages that follow. Additional workshops can be posted on the workshop board near Registration. Watch this board daily (or get bored watching this daily) for new thrillers or cancellations.

OTHER WAYS TO GET BORED: There will also be board space provided for the exchange of information such as rides, general notices, and events.

ANNOUNCEMENTS: Even though we recongize that there are many things that womyn wish to express to the large numbers of womyn at the festival, it is impossible for most announcements to be made from the stage. If you have an announcement of an emergency nature, please write it out and take this piece of paper to the tent behind the stage. Otherwise, all announcements should be posted on the information boards.

EATS: Breakfast will be served between 8:00 and 11:00 AM, snacks will be available throughout the afternoon, and dindin will be between 4:00 and 6:00 PM. Because of the immense job that feeding all of us entails, we have learned from exhauting experience that the more structure we have, the more efficiently the food area will run with better food and shorter lines for all. Please respect the rope guidelines and verbal directions given to you by food workers. Accessibility to the food line is provided for physically challenged womyn. For safety while working in this area, please wear a top, shoes, and shorts or pants.

WATER & SHOWERS: Drinking and washing water will be available at all times and cold-water showers will be operating between mealtimes daily.

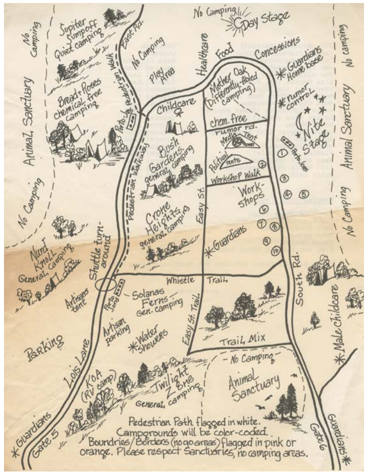
HEALTH: If you have any allergies or other relevant health conditions (such as epilepsy or heart condition) please register these at Healthcare.

CAMPFIRES: Each of the main camping areas have designated campfire sites. Please confine fires to these pits only. Along with trying to cut down on the possibility of grass or forest fires we are also concerned with the marring of the land. If you feel a need for an additional fire area near you, please check with security. Emergency fire extinguishers will be available on the campgrounds.

GARBAGE: Michigan has a bottle bill (yea!) which means that all bottles and cans are recyclable and there is a 10¢ return on each container. There will be separate cannisters around the land for returnable containers - if you don't want them we do! Remember these cannot be crushed or have debris in them. Remember to bring your personal garbage from your campsites to the collection sites. If your garbage is neatly bagged please place it beside the barrels and not inside the barrels. Smokers, remember to hold onto your butts, and let's all try to leave the land as clean and untrashed as we found it.

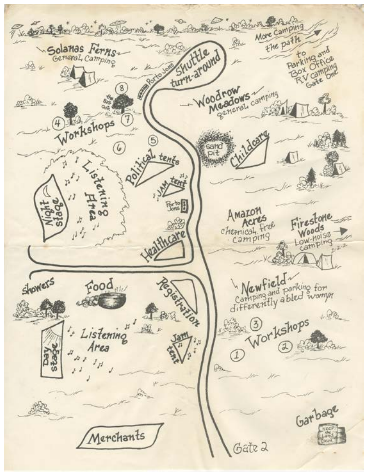
PORTA JONS: Please note that the wooden porta jons are reserved for the use of differently abled womyn only.

JAMSPACE: The jam and rehearsal tents will have sign-up rosters at the entrance for the reservation of time. Please sign up on the basis of two hour blocks of time.

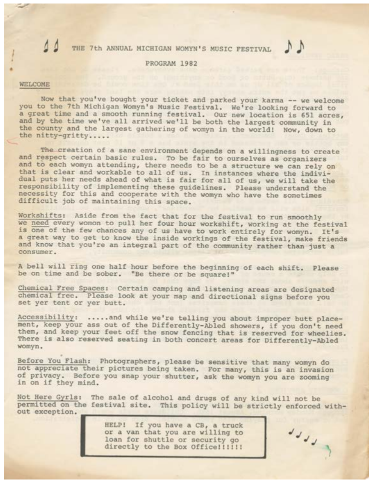


No Camping
Jupiter Jumpoff Quiet camping
East Rd.
No Camping
No Camping
Day Stage
Healthcare
Food
Concessions
Guardians Home base
No camping
Animal Sanctuary
Bread + Roses chemical free camping
Pedestrian Walk
Porto-Jons
Play Area
Childcare
Mother Oak (Differently-Abled camping)
rumor control
chem. free
rumor rd.
Media Tent
Nite Stage
Porto-Jons
Animal Sanctuary
Bush Gardens general camping
Pedestrian Walkway
Political tents
Workshop Walk
Work-shops
1
2
3
4
5
6
7
8
9
10
No Camping
Crone Heights general camping
Easy St.
Guardians
No Camping
Nurd Knoll General Camping
Shuttle turn-around
Whistle Trail
South Rd.
Artisans tent
Porto Jons
Solanas Ferns Gen. camping
Easy St. Trail
Male childcare
Parking
Artisan parking
Water showers
Trail Mix
Lois Lane
No Camping
KOA (RV camp)
Twilight Zone General camping
Animal Sanctuary
Guardians
Gate 5
Gate 6
Guardians

Pedestrian Path flagged in white.
Campgrounds will be color-coded.
Boundries/Borders (no go areas) flagged in pink or orange. Please respect Sanctuaries, no camping areas.



Solanas Ferns General Camping
More Camping
the path
to Parking and Box Office RV camping Gate One
Shuttle turn-around
Porto Jons
8
the BIG oak
4
Workshops
7
Woodrow Meadows general camping
5
6
sand pit
Childcare
Listening Area
Night stage
Political tents
JAM tent
Porto Jons
Amazon Acres chemical free camping
Firestone Woods Low-noise camping
Healthcare
Showers
Food
Registration
Newfield Camping and parking for differently abled womyn
3
Workshops
Listening Area
Day stage
Jam tent
1
2
Merchants
Garbage
Keep the Land Clean
Gate 2



THE 7th ANNUAL MICHIGAN WOMYN'S MUSIC FESTIVAL

PROGRAM 1982

WELCOME

Now that you've bought your ticket and parked your karma -- we welcome you to the 7th Michigan Womyn's Music Festival. We're looking forward to a great time and a smooth running festival. Our new location is 651 acres, and by the time we've all arrived we'll be both the largest community in the county and the largest gathering of womyn in the world! Now, down to the nitty-gritty.....

The creation of a sane environment depends on a willingness to create and respect certain basic rules. To be fair to ourselves as organizers and to each womyn attending, there needs to be a structure we can rely on that is clear and workable to all of us. In instances where the individual puts her needs ahead of what is fair for all of us, we will take the responsibility of implementing these guidelines. Please understand the necessity for this and cooperate with the womyn who have the sometimes difficult job of maintaining this space.

Workshifts: Aside from the fact that for the festival to run smoothly we need every womon to pull her four hour workshift, working at the festival is one of the few chances any of us have to work entirely for womyn. It's a great way to get to know the inside workings of the festival, make friends and know that you're an integral part of the community rather than just a consumer.

A bell will ring one half hour before the beginning of each shift. Please be on time and be sober. "Be there or be square!"

Chemical Free Spaces: Certain camping and listening areas are designated chemical free. Please look at your map and directional signs before you set yer tent or yer butt.

Accessibility: .....and while we're telling you about improper butt placement, keep your ass out of the Differently-Abled showers, if you don't need them, and keep your feet off the snow fencing that is reserved for wheelies. There is also reserved seating in both concert areas for Differently-Abled womyn.

Before You Flash: Photographers, please be sensitive that many womyn do not appreciate their pictures being taken. For many, this is an invasion of privacy. Before you snap your shutter, ask the womyn you are zooming in on if they mind.

Not Here Gyrls: The sale of alcohol and drugs of any kind will not be permitted on the festival site. This policy will be strictly enforced without exception.

HELP! If you have a CB, a truck or a van that you are willing to loan for shuttle or security go directly to the Box Office!!!!!!

101. The Michigan Womyn's Music Festival Collection

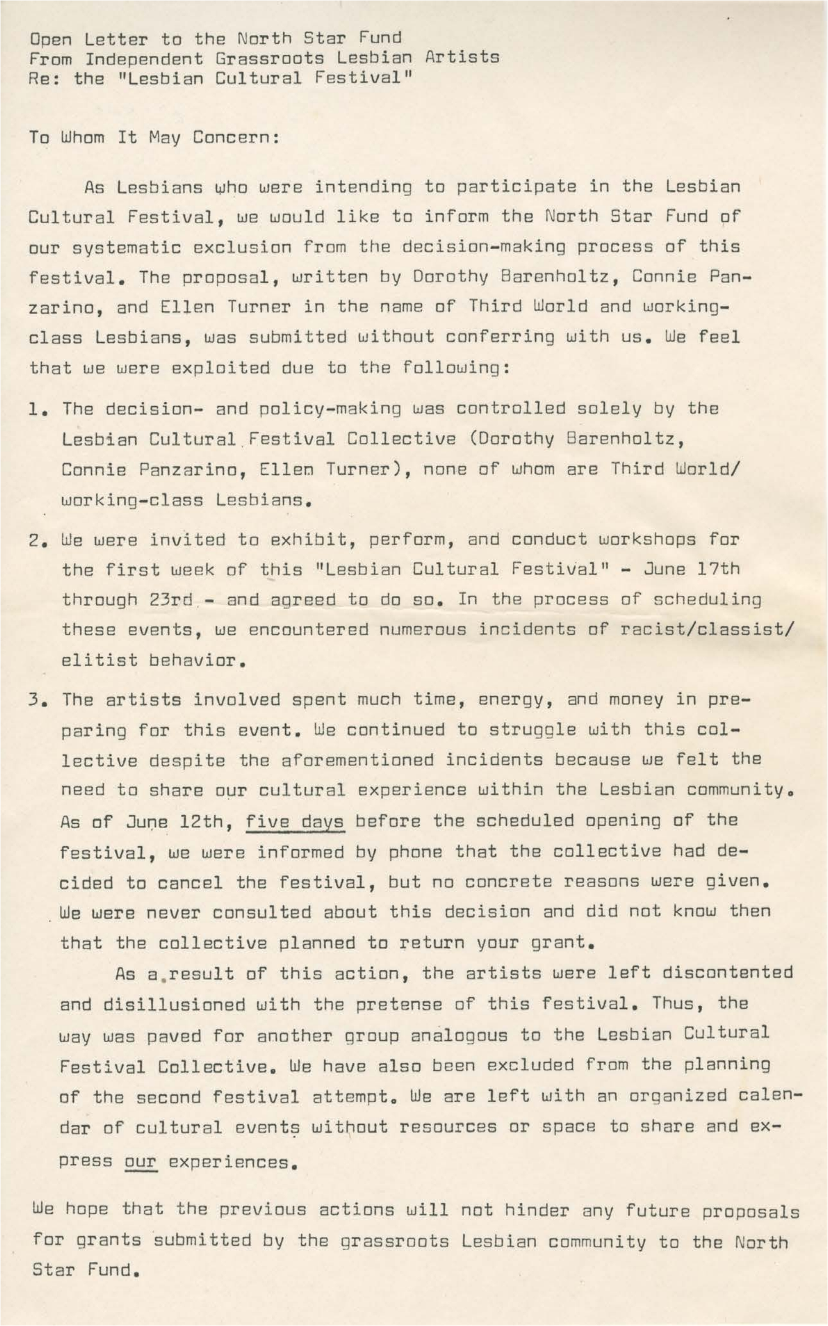
Hart, MI: Michigan Womyn's Music Festival, 1981-1982. Offset. 8 1/2 x 11 in. Some age toning and creasing; very good.

Six discrete items from the 1981 and '82 Michigan Womyn's Music Festival [MWMF]. The MWMF began in 1976 as a women-only two-day festival, steadily growing into a week-long national event. As seen in these documents, in 1982 the festival relocated to a plot of land near Hart, Michigan, where it remained until its closure in 2015. The MWMF was an important institution that consolidated and proliferated American lesbian culture. The materials collected here come from a key moment of rapid growth for the festival: included here are two festival maps; the "Amazon Re-Source Directory," an eight page packet listing feminist and lesbian political organizations distributed at the 1982 festival; an informational sheet created by Woodswomen with general camping and outdoors safety tips; the 15-page program for the 1981 festival, listing all the workshops, services, concerts, and schedules for the festival, including holograph highlighting workshops and performances of interest; and the four pages of an unbound 1982 festival program, possibly incomplete.

All together, the collection provids insight into the issues preoccupying lesbian organizing in the early-1980s, the administrative work required to make an event of such scale possible, and how a cultural gathering worked to supplement and grow a robust national lesbian culture and network. The experience of this week-long collectively-managed festival with thousands of other women was a transformative event for many who attended, but it also reflected the exclusionary political stance some separatists took; after decades prohibiting transgender women from attending the festival, it was discontinued in 2015 after numerous national LGBT organizations called for a boycott.

Primary source documents of this important women's music festival, and records of a prominent strand of trans exclusionary radical feminism.

$450



Open Letter to the North Star Fund
From Independent Grassroots Lesbian Artists
Re: the "Lesbian Cultural Festival"

To Whom It May Concern:

As Lesbians who were intending to participate in the Lesbian Cultural Festival, we would like to inform the North Star Fund of our systematic exclusion from the decision-making process of this festival. The proposal, written by Dorothy Barenholtz, Connie Panzarino, and Ellen Turner in the name of Third World and working-class Lesbians, was submitted without conferring with us. We feel that we were exploited due to the following:

1. The decision- and policy-making was controlled solely by the Lesbian Cultural Festival Collective (Dorothy Barenholtz, Connie Panzarino, Ellen Turner), none of whom are Third World/working-class Lesbians.
2. We were invited to exhibit, perform, and conduct workshops for the first week of this "Lesbian Cultural Festival" - June 17th through 23rd - and agreed to do so. In the process of scheduling these events, we encountered numerous incidents of racist/classist/elitist behavior.
3. The artists involved spent much time, energy, and money in preparing for this event. We continued to struggle with this collective despite the aforementioned incidents because we felt the need to share our cultural experience within the Lesbian community. As of June 12th, five days before the scheduled opening of the festival, we were informed by phone that the collective had decided to cancel the festival, but no concrete reasons were given. We were never consulted about this decision and did not know then that the collective planned to return your grant.

   As a result of this action, the artists were left discontented and disillusioned with the pretense of this festival. Thus, the way was paved for another group analogous to the Lesbian Cultural Festival Collective. We have also been excluded from the planning of the second festival attempt. We are left with an organized calendar of cultural events without resources or space to share and express our experiences.

We hope that the previous actions will not hinder any future proposals for grants submitted by the grassroots Lesbian community to the North Star Fund.

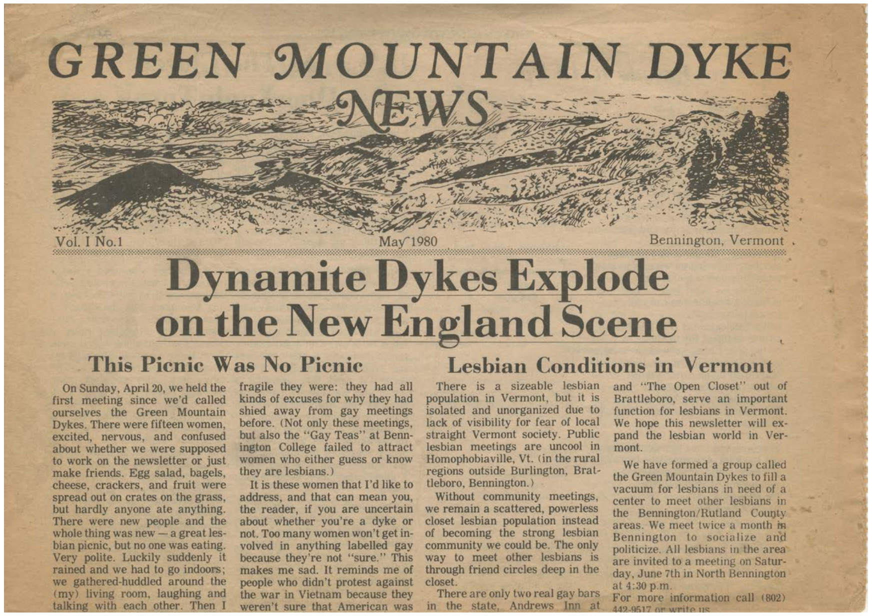
102. Open Letter to the North Star Fund From Independent Grassroots Lesbian Artists Re: the "Lesbian Cultural Festival"

[New York]: np, ca, 1980. Offset from typescript. 6 3/4 x 11 in. Spot of discoloration to right edge; otherwise near fine.

Letter written to the North Star Fund by would-be participants in a lesbian cultural festival that was cancelled mere days before it was scheduled to begin. The unsigned authors list several reasons why they felt exploited and excluded by a top-down decision making process that spoke on behalf of working-class and lesbians of color. The authors appear to have secured funding for the festival from the progressive non-profit North Star Fund, and are here distancing themselves from the organizers of the failed festival with the hope that its failure will not hinder future funding for grassroots lesbian community endeavors.

A document indicative of the fissures in the lesbian community, which often divided along class and race distinctions, with lesbians of color and working-class lesbians facing exclusion.

$75



GREEN MOUNTAIN DYKE NEWS

Vol. I No.1 May 1980 Bennington, Vermont

Dynamite Dykes Explode on the New England Scene

This Picnic Was No Picnic

On Sunday, April 20, we held the first meeting since we'd called ourselves the Green Mountain Dykes. There were fifteen women, excited, nervous, and confused about whether we were supposed to work on the newsletter or just make friends. Egg salad, bagels, cheese, crackers, and fruit were spread out on crates on the grass, but hardly anyone ate anything. There were new people and the whole thing was new — a great lesbian picnic, but no one was eating. Very polite. Luckily suddenly it rained and we had to go indoors; we gathered-huddled around the (my) living room, laughing and talking with each other. Then I

fragile they were: they had all kinds of excuses for why they had shied away from gay meetings before. (Not only these meetings, but also the "Gay Teas" at Bennington College failed to attract women who either guess or know they are lesbians.)

It is these women that I'd like to address, and that can mean you, the reader, if you are uncertain about whether you're a dyke or not. Too many women won't get involved in anything labelled gay because they're not "sure." This makes me sad. It reminds me of people who didn't protest against the war in Vietnam because they weren't sure that American was

Lesbian Conditions in Vermont

There is a sizeable lesbian population in Vermont, but it is isolated and unorganized due to lack of visibility for fear of local straight Vermont society. Public lesbian meetings are uncool in Homophobiaville, Vt. (in the rural regions outside Burlington, Brattleboro, Bennington.)

Without community meetings, we remain a scattered, powerless closet lesbian population instead of becoming the strong lesbian community we could be. The only way to meet other lesbians is through friend circles deep in the closet.

There are only two real gay bars in the state, Andrews Inn at

and "The Open Closet" out of Brattleboro, serve an important function for lesbians in Vermont. We hope this newsletter will expand the lesbian world in Vermont.

We have formed a group called the Green Mountain Dykes to fill a vacuum for lesbians in need of a center to meet other lesbians in the Bennington/Rutland County areas. We meet twice a month in Bennington to socialize and politicize. All lesbians in the area are invited to a meeting on Saturday, June 7th in North Bennington at 4:30 p.m.

For more information call (802) 442-9517 or write us

103. Green Mountain Dyke News, Vol. 1, No. 1

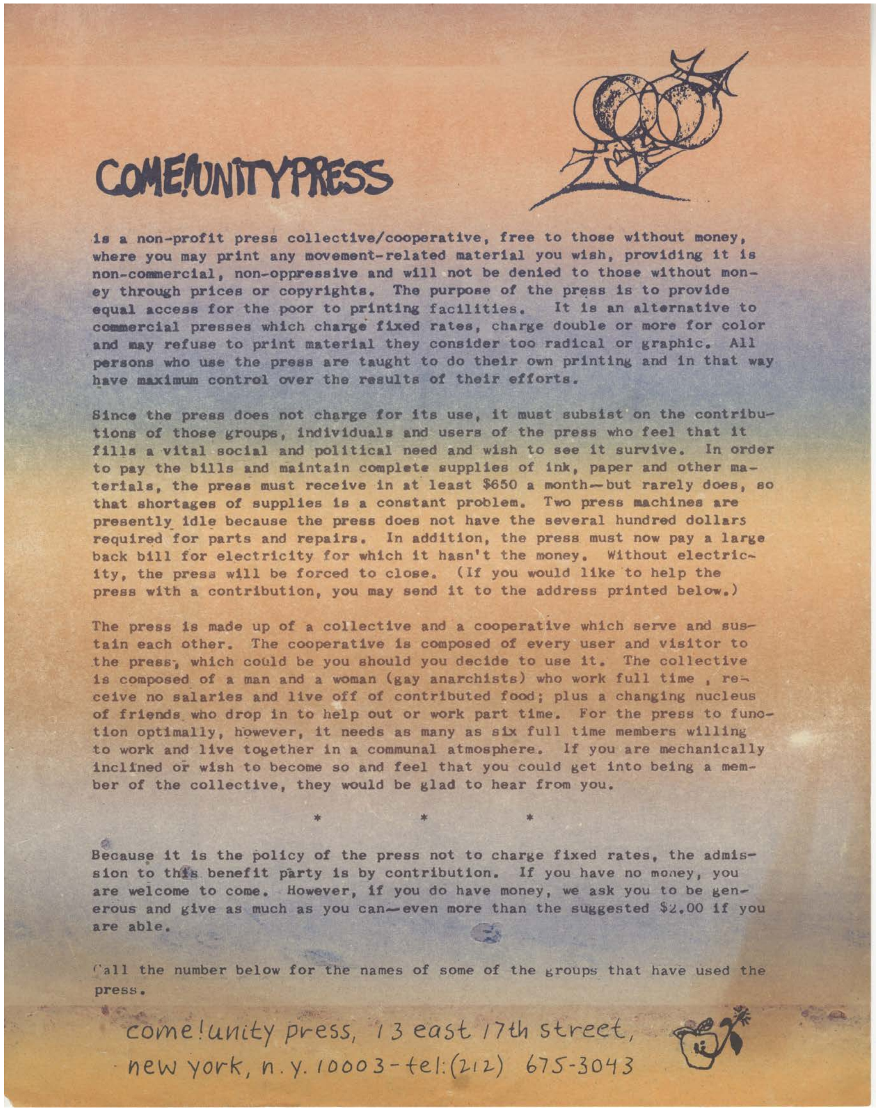
Bennington: Green Mountain Dyke News, 1980. Offset folio on newsprint. 4 pp. Very good.

The premiere issue of Green Mountain Dyke News, with poetry, essays, articles, and other information relevant to the queer communities of Vermont and the broader Northeast.

"Her recoiling from lesbianism is a victory for straight society, whose message is that heterosexual attraction is good/glamorous/normal and anything else is ugly… It is the responsibility of every women (sic), no matter how straight she thinks she is, to explore the lesbian in her."

OCLC locates numerous microfilm records, but only 5 holdings of any issues as of October 2024.

SOLD



COME!UNITY PRESS

is a non-profit press collective/cooperative, free to those without money, where you may print any movement-related material you wish, providing it is non-commercial, non-oppressive and will not be denied to those without money through prices or copyrights. The purpose of the press is to provide equal access for the poor to printing facilities. It is an alternative to commercial presses which charge fixed rates, charge double or more for color and may refuse to print material they consider too radical or graphic. All persons who use the press are taught to do their own printing and in that way have maximum control over the results of their efforts.

Since the press does not charge for its use, it must subsist on the contributions of those groups, individuals and users of the press who feel that it fills a vital social and political need and wish to see it survive. In order to pay the bills and maintain complete supplies of ink, paper and other materials, the press must receive in at least $650 a month—but rarely does, so that shortages of supplies is a constant problem. Two press machines are presently idle because the press does not have the several hundred dollars required for parts and repairs. In addition, the press must now pay a large back bill for electricity for which it hasn't the money. Without electricity, the press will be forced to close. (If you would like to help the press with a contribution, you may send it to the address printed below.)

The press is made up of a collective and a cooperative which serve and sustain each other. The cooperative is composed of every user and visitor to the press, which could be you should you decide to use it. The collective is composed of a man and a woman (gay anarchists) who work full time , receive no salaries and live off of contributed food; plus a changing nucleus of friends who drop in to help out or work part time. For the press to function optimally, however, it needs as many as six full time members willing to work and live together in a communal atmosphere. If you are mechanically inclined or wish to become so and feel that you could get into being a member of the collective, they would be glad to hear from you.

* * *

Because it is the policy of the press not to charge fixed rates, the admission to this benefit party is by contribution. If you have no money, you are welcome to come. However, if you do have money, we ask you to be generous and give as much as you can—even more than the suggested $2.00 if you are able.

Call the number below for the names of some of the groups that have used the press.

come!unity press, 13 east 17th street,
new york, n.y. 10003-tel:(212) 675-3043

104. Come!Unity Press

[New York]: Come!Unity Press, ca. 1970s. Offset. 8 1/2 x 11 in. Slight bumping to bottom edge; near fine.

Flyer explaining the mission, logistics, and funding structure of famed gay anarchist printing collective and communal living environment Come!Unity.

As the flyer explains, Come!Unity was a no-profit printing collective and cooperative that did not charge for use of its facilities and sought to teach movement organizers how to print their own propaganda. A wide range of radical organizations in New York in the 1970s used Come!Unity's facilities; their distinctive house style, and particularly use of rainbow color gradients, as demonstrated on this sheet, made an important contribution to the aesthetics of the 1970s New York City left.

SOLD

FUGITIVE MATERIALS